The Outlook

Vol. 66 December 22, 1900 No. 17

CONTENTS

THE WEEK:

The Canal Treaty Amendments..... 957
The Philippines..... 957
The Washington Centennial..... 958
The Socialist Defeat at Haverhill..... 958
The Boer War..... 959
The British Parliament..... 960
China..... 960
Cardinal Vaughan on China..... 961
Mr. Wu's Address..... 962
Dr. Beyschlag..... 962
A Presbyterian Supreme Judicial Body.. 962
An End-of-the-Century Meeting..... 963
Ur of the Chaldees..... 963
The Armenian Bible..... 964
Preserve Historic Places..... 964
Trade in Germany..... 965

EDITORIALS:

The Ship Subsidy Bill..... 966
The Isthmian Canal and the Treaties.... 968
The Australian Commonwealth..... 969
The Age of Faith..... 970
Christmas Prophecy and Fulfillment..... 972
A Noble Work..... 973
Temperance Text-Books..... 974
The Spectator..... 975

CONTRIBUTED ARTICLES:

A Christmas Chord (Poem)..... 977
By Mabel Earle

Up from Slavery: An Autobiography. Chapter VIII.—Teaching School in a Stable and a Hen-house..... 978
By Booker T. Washington

Our Christmas Dawn (Poem)..... 982
By Harriet Winthrop Waring

In a Woodsman's Way..... 983
By Rowland Thomas

Education in the Philippines..... 986
By Phelps Whitmarsh

The Ethical Significance of Shakespeare's Tragedies..... 990
By Hamilton W. Mabie

BOOKS AND AUTHORS:

Temperance Text-Books: An Official Reply by the Woman's Christian Temperance Union..... 996
Books of the Week..... 1000

CORRESPONDENCE..... 1006

NOTES AND QUERIES..... 1010

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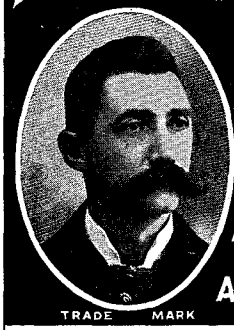

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The Outlook

Published Weekly

Vol. 66 December 22, 1900 No. 17

The Canal Treaty Amendments

By a vote of 67 to 17, the Senate last week adopted the Davis amendment to the Hay-Pauncefote Treaty, stipulating that, while the United States agrees not to erect fortifications along the line of the proposed canal, nothing in the treaty shall prevent her from "securing by her own forces the defense of the United States and the maintenance of public order." There was considerable discussion as to the exact purport of this amendment, and nothing was very clearly defined except that under it the United States could go much further than now toward making the canal a distinctively American waterway. It did not, however, go as far in this direction as the great body of Senators desired, and the Davis amendment had hardly been adopted by this majority of four to one when the Senate Committee on Foreign Relations proceeded to recommend two further amendments, one declaring the Clayton-Bulwer Treaty "hereby superseded," and the other striking out a provision that the new treaty should be brought to the notice of other Powers than Great Britain and the United States, and their adherence invited. Still other amendments yet more hostile to the neutralization of the proposed canal were offered by individual Senators—Mr. Elkins, of West Virginia, and Mr. Penrose, of Pennsylvania, both demanding that the United States be expressly conceded the right to "acquire sovereignty over sufficient territory to build, manage, operate, defend, fortify, protect, and control said canal." The temper of the Senate was thus clearly for such amendments as would make the acceptance of the treaty by Great Britain practically out of the question. The feeling back of this determination to amend the treaty so that it could not be recognized by its friends was only in part jingoism or hostility to Great Britain or determination that foreign Powers shall have no control over an enterprise carried forward exclusively by American money. In part also it was an unexpressed desire on the part of some Senators to keep modifications of the treaty in the foreground for an indefinite period, and thus postpone action upon the Nicaragua Canal Bill. The strongest friend of the canal bill—Senator Morgan, of Alabama—was for this reason among those who voted against any amendment of the Hay treaty; and the railroad interests which antagonize the canal bill are congratulating themselves that it has been killed for the session without the apparent striking of a blow.

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The Philippines

The most interesting news from Manila is that relating to the discussion of the liquor license law and the plans of the Commission with regard to establishing a tariff. The liquor regulations finally adopted, although not without opposition, banish, as we understand it, the saloons from the principal avenue, called the Escalta, and from several other crowded business and pleasure streets. There seems to have been a general admission that the scenes on the principal streets since the establishment of numerous saloons, largely for the use of the soldiers, have been discreditable and should no longer be tolerated. A license system has been adopted which will go into effect at once. The Commissioners took the ground that the native police are ineffective to cope with the present situation as relates to the liquor problem in Manila, and that direct military supervision is required in this respect. With regard to the tariff which it is proposed to levy on exports from the United States to the Philippines, Judge Taft is quoted as saying that the Commission

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does not propose to consider at all the Constitutional questions involved, as the precedent of Porto Rico had settled the question so far as the Commission was concerned, pending the decision of the United States Supreme Court. The exact provisions of the tariff have not been agreed upon by the Commission, but will be given to the public before long. They are not primarily designed, however, for protective purposes, but for revenue, with a few slight exceptions; and Judge Taft states that the provisions will be so framed as to encourage rather than to restrain importation from the United States. The standing of this law constitutionally will be determined by the decision of the Supreme Court on the question, "Does the Constitution of necessity, and by its own vigor and force, follow the flag?" Cases involving this question are this week before the Supreme Court, and in due time we shall give a summary of the decisions in these cases (the most important Constitutional decisions of recent times), and also those belonging to the Neely case, which has already been argued before the Supreme Court, and which involves equally important questions as to the relations between the United States and its ward, Cuba. The Taft Commission has decided to expend two million dollars in road construction; this seems to us a proper and desirable expenditure, as it will give the islands a much-needed improvement, will afford employment and wages for many of the people who are now destitute, and will have a tendency to improve the relations between the natives and Americans. On another page will be found an interesting article from The Outlook's special commissioner in the Philippines, discussing the subject of educational opportunities there.

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The Washington Centennial

The celebration on Wednesday of last week of Washington's hundredth birthday as the Nation's capital naturally called out a great deal of congratulation by the representatives of the people both upon the growth and beauty of the city and also upon the expansion of the whole country in the century. Governor Shaw, of Iowa, for instance, "finds Americans the best housed, the best fed, the best clothed, the best educated, the best churched, the most profitably employed, and the happiest people, because the most hopeful of any people at any time or under any sky." Senator Hoar, Mr. Richardson, Senator Daniel, and others "improved the occasion" in a similar vein. The ceremonies of rejoicing were, on the whole, dignified as well as elaborate. How Washington has changed since Congress moved to its new Capitol in the year 1800 has been illustrated by quotations from John Cotton Smith, a Representative from Connecticut in 1808; he wrote that "nearly the whole distance [from the White House to the Capitol], a deep morass, was covered with elderbushes, which were cut through to the President's house. There appeared to be," he added, "but two really comfortable habitations within the bounds of the city." Another member wrote: "We have to drive to sessions from Georgetown in a rickety wagon, and drive back again at night. Nothing is to be seen but scrub oak. The worst is yet to be told. There is only one good tavern within a day's march." Who knows but the year 2000 will see Pennsylvania Avenue as much improved architecturally from its present state as it has gained in the last century! The architectural possibilities of Washington are still enormous, and the people may be thankful that the general design of the founders was one capable of allowing growth and increasing beauty. The need of enlarging the White House—why not, instead, have a new and entirely separate building for an executive office, thus releasing the entire present White House for residential and social purposes?—the constant demand for increased room in other directions, the many plans for beautifying the city and its environs—all should be watched closely and jealously by Congress in order that some sort of unity in effect may be had and the opportunities for making the already beautiful city harmonious and dignified be not neglected or misused.

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The Socialist Defeat at Haverhill

The municipal elections in Massachusetts this year were marked by a great deal of independent voting, and showed several substantial gains for no-license. The independent vote was partlcularly remarkable in Springfield, which

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gave a heavy majority for the Republican National and State tickets in November, but a month later re-elected her young Democratic Mayor by a majority of two to one. Even such events as this, however, attracted little interest compared with the fate of the Socialist Mayors running for re-election in Haverhill and Brockton. In the latter city the Democratic as well as the Republican candidate polled a large vote, and while the Socialist Mayor was re-elected, it was by a plurality only, and not by a majority of the total vote. It was somewhat interesting to note, however, that the re-election of the Socialist Mayor was accompanied by a heavy majority for no-license. There seems to be somewhat the same relationship between Social Democracy and no-license in New England that there is between Populism and no-license in the West. Both, at least, develop their greatest strength in the communities where the immigrant vote is smallest. In Brockton not one person in four is foreign-born. The Brockton election, however, attracted less attention than that at Haverhill, where Mayor Chase was last year lifted into National prominence by being re-elected against a union candidate nominated by all the other parties. This year he was defeated by the Republican candidate by a plurality of more than one thousand votes. In reply to an inquiry as to the causes of this overturn, The Outlook has received the following reply from an impartial correspondent in Haverhill:

> The defeat of Mr. Chase by so large a plurality was a surprise to all, but certain facts in connection with his two former victories help to an understanding of the matter. In 1898 two-thirds of the total votes were divided among an unusual number of candidates, and the one-third which elected Mr. Chase did not represent the real strength of the Socialists, as some were cast by independent voters tired of corrupt machine government, and by workingmen of the other parties whose feelings were aroused by the local street-railway strike. In 1899 the Socialists championed the popular demand for the abolition of grade crossings, by which they made large gains and won the day, being aided by disaffection in the ranks of their opponents. This year the efforts of the Republicans were greatly facilitated by the Presidential campaign and its outcome. Mayor Chase had served two terms, and it is a rare man who can make a sufficient showing, as compared with party promises and aspirations, to successfully stand for a third-term election. The Democratic nominee, a comparatively strong candidate, resigned shortly before election, and his substitute, who was but little known, drew only eighty-six votes; this move helped the Republicans against the Socialists. The personality of the two leading candidates was a very minor factor, but Mr. Poor, the Republican candidate, received, as a workingman, many votes which would not have been given to a representative of capital. The Socialists antagonized some voters by their determination to secure party spoils in event of another victory, even apparently marking for the party ax some department officials with unusually good records and long experience. The principal cause of their defeat, however, is found in what the citizens commonly call the "business scare." A few large outside jobbers have insisted that their buyers must place orders for shoes in towns not troubled with labor agitation, to insure prompt delivery, and traveling salesmen for local manufacturers have found it sometimes difficult to secure orders, even in distant States, because of Haverhill's reputation as a Socialist center. This was sufficient to cause alarm and some business depression, and while many citizens acknowledge some other causes for the latter, the heaviest blame has been laid on Socialist agitation and government. The "scare," largely genuine though partly artificial, was used in the campaign to fullest advantage, and the strong feeling among business men communicated itself to the workers, some of whom saw better prospects of work and pay under more conservative and settled conditions. In some cases this strong feeling on the part of their employers acted on the wage-earners as a mild form of intimidation. The winning side shows a remarkably straight Republican vote, indicating the determination of the people to abolish the limited Socialist experiment.

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The Boer War The three grim events of last week form a sufficient commentary on the opinion of those who think either that the war "is over," or that "it will be ended in the early part of January." A year ago so eminent a judge as General Buller expected to eat his Christmas dinner in Pretoria, and even more eminent judges have since then made as startling miscalculations. Of last week's engagements the Boers lost one and gained two. At Vryheid their loss was a hundred in killed and wounded against a British loss of half that number. At Zastron, however, the British loss was a hundred and forty in killed, wounded, and prisoners. The British were compelled to retire by the superior Boer force. At Magaliesberg, not far from Pretoria itself, the British loss was nearly six hundred. The engagement was fought on the

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anniversary of the disastrous battle of Colenso, and the black week for the British recalls the corresponding week of 1899, when, besides Colenso, Magersfontein and Stormberg were added to the record of English defeats in South Africa. To crown all, that most ubiquitous of Boers, General De Wet, has escaped from the British cordon in the neighborhood of Thabanchu (in eastern Orange River Colony). De Wet, it is said, thrice led in person an attack on the British position, and on the third charge broke the British lines. British taxpayers are now rubbing their eyes and asking why Generals Roberts, Buller, Pole-Carew, Dundonald, and the rest are allowed to come home. With commendable promptness, the Colonial Office gives a lesson to the War Office in announcing a swift decision to enlist five thousand instead of the one thousand men previously asked to be recruited for General Baden-Powell's constabulary. One thing is evident: if the Boers are deficient in clothing, as the despatches from Lourenço Marques assert, they are not so deficient in ammunition as had been supposed. Their preparations for continuing hostilities by means of buried stores had not been taken into account sufficiently by an enemy which, at this late day, sees its isolated command at Magaliesberg surrounded and forced to surrender after its ammunition had been exhausted. This lack of ammunition, added to the lack of brains in not providing proper mounts and scouting, will wrench still more the confidence of Englishmen in their army leaders. It is now reported that Lord Kitchener, commanding in South Africa, has requested the despatch of all the available mounted infantry. Early in this week reports were current in London that a severe battle had occurred somewhere on the Orange River (exact spot not stated), and that the Boers, who are said to have been in number from fifteen hundred to two thousand, were totally defeated, with heavy losses in killed, wounded, and captured. This report, however, has not been confirmed, while coincidentally with it comes a report that seven hundred of the Boers have crossed the Orange River near Aliwal North into Cape Colony. Altogether, the week has been an extremely active one as regards South African military affairs.

The British Parliament Last week, after the war funds were voted, the special session of Parliament came to an end. The most important speech of the week was that of Mr. Brodrick, the War Secretary. He assured members that during the recess (until the middle of February) the Government would cordially co-operate with Lord Kitchener in an effort to end the war! Most people have been under the impression that this has been the Government's effort ever since Lord Kitchener went to South Africa. Replying to some stinging remarks from Mr. Bryn-Roberts, Mr. Brodrick declared that it was criminal to make allegations concerning British campaign methods which could not be proved, but which would be telegraphed to South Africa to increase the discontent existing there. He asserted that the Government did not wish to pursue a policy which would make it more difficult for the Boers to cease fighting. More important was Mr. Brodrick's appointment of a committee to consider the existing system at work in the War Office and to deal with questions of army reform. Mr. Dawkins, of the well-known banking firm of J. S. Morgan & Co., and a man of great administrative ability, is chairman. The other members are Sir Charles Wilby, private secretary to Lord Lansdowne when the latter was War Secretary; Sir George Clarke, formerly secretary to the Commission on Army and Navy Administration; Mr. Gibb, General Manager of the London and Northeastern Railway; Messrs. Beckett and Mather, members of Parliament and able financiers. With the exception of Sir Charles Wilby, the committee may be regarded as unanimous in the desire for army reform and as representing in a notable degree training and experience in active business.

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China A disheartening delay in the presentation of the Powers' preliminary note to the Chinese envoys has been caused by England's tardy demand for new changes. It is understood that England insists upon the presence of the foreign troops in North China until the full terms of the note have been met. This is regarded by some as a veiled threat. What is of greater importance and signifi-

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cance is the fact that, for the first time since the beginning of negotiations, there was last week an open expression of irritation at the participation in those negotiations of so many diplomats. Instead of a settlement by America, England, Russia, Germany, France, and Japan, the Powers chiefly interested, Italy, Austria, Holland, Belgium, and Spain have also participated through their representatives. The absurdity is evident of a vote from men who have few if any interests to safeguard. The Macchiavellian reason for their votes is, however, as evident: their Governments have interests elsewhere which the greater Powers can aid; hence advantage is put up against advantage, and votes traded. This situation is especially perilous for our own country. Again, it is evident that the small Powers are not keeping troops in China for nothing, and the conviction grows that Germany and France belong to the same category; it would seem not a very risky speculation to spend thousands in sending soldiers to China and then collect millions in indemnities. During the week the Russian Government made an official statement concerning its seizure of the Tientsin-Shanhaikuan railway, contending that the seizure was a necessary result of the military situation, declining to recognize the British as owners of the line, but admitting that they have the preponderating financial interest, and finally promising to restore it to the former administration after the foreign troops have evacuated the province of Chili. This seems a safe promise! The history of the week also brings to light new evidences that the game of loot and grab in China has become inexcusably brutal. Thousands of lives and much treasure have already fallen a sacrifice to it. Confirmation is at hand of the report that General Tung (the most formidable of anti-foreign Chinese army officers) has been ordered to proceed to his home in the province of Kansu, in the extreme northwest of the Empire. This is said to be the first-fruits of the efforts towards peace of the pro-foreign Chinese Viceroys at Nanking and Hankau, who threatened to stop sending supplies to the Imperial Court at Singan unless their suggestion met a favorable reception. The Court's action certainly indicates some desire on its part to please the Powers.

Cardinal Vaughan on China

An utterance which may be regarded as inspired by Leo XIII. is Cardinal Vaughan's pastoral letter read from the pulpits of all Roman Catholic churches on Sunday of this week. The Cardinal declared that there were three-quarters of a million Roman Catholics in China, ministered to by about a thousand European priests and by half that number of native priests. Christian work throughout the larger part of the country has been swept away, or at least checked, by the Boxer rebellion and its consequences. So far the material loss in buildings to the Roman Catholics has been nearly five thousand churches and chapels, four thousand elementary schools, and about fifty seminaries. The cause of the upheaval, claims Cardinal Vaughan, was primarily a revolt against Christianity, but its most recent activity was aroused by foreign, especially Russian and German, encroachments on Chinese territory, by the reactionary policy of the Empress Dowager, and by the encouragement given by native secret societies to combat the reforms proposed by the Emperor. While all students of Chinese politics will probably agree that these were the four reasons for the outbreak, most may prefer a different order; some who have long been on the ground say that the last should be first. The Cardinal Archbishop of Westminster does not believe in mincing matters concerning his second reason for the upheaval; he says that the murder of two German missionaries in the province of Shantung was made a pretext for the permanent seizure of the splendid port of Kiaochau (he might have added the practical seizure of the entire province). "This shows how well the soil was prepared, even antecedently to the causes enumerated, for the more extensive movements which followed. . . . In consequence of such foreign aggression, the danger to which Christians in China are exposed is thoroughly realized by those interested in missions, and was pointed out in our church magazines as far back as May, 1898. The action of Germany was specially referred to as likely to lead to identification in the heathen mind of Western religion with Western politics." Cardinal Vaughan closes with an "I told you so;" the prophecy, he says, has literally come

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to pass, rendering the recent upheaval doubly formidable as being a combination of fanatical fury with political hatred of foreigners.

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Mr. Wu's Address

The comparison of Confucianism and Christianity made by Mr. Wu, the Chinese Minister, in his address before the Ethical Society in this city on Sunday morning of last week, was, from many points of view, very significant. It is well, perhaps, to call the attention of chronic critics of their own civilization to one aspect of the occasion: Mr. Wu lived in the capital of the United States and in entire security, without molestation and even without insult, during many weeks when it was believed that the American Minister and all the members of the American Legation, together with a large group of American missionaries and visitors, had been put to death by violence in the capital of the country which he represented. He was not only unmolested, but he received every opportunity to express his interpretation of the situation; more than this, his statements, in the face of all current reports, were accepted and credited by our Government at a time when the rest of the world refused to believe them. At the end of many months, after great loss of American lives and American property, and the greatest affront put upon the American Government, Minister Wu is invited to expound the principles of his own religion in comparison with the religion of the United States, and is welcomed and listened to with profound interest by an audience which crowded one of the largest assembly-halls in the country. His personal character and ability receive also deserved recognition the country over. This is precisely as The Outlook would have it; but it is worthy the meditation of those Americans, of whom there seem to be many, who are ready on all occasions and on the least pretext to discredit their own institutions and their own religion. Notwithstanding our defects and limitations, judged by the standards of our own religion and our own political institutions, the treatment which Mr. Wu has received is conclusive evidence that the principles of the higher civilization have not been wholly unsuccessful in this country.

Dr. Beyschlag

Following closely on the death of Dr. Godet comes the announcement of that of another famous and venerable Bible critic, Dr. Willibald Beyschlag. Although Dr. Beyschlag's orthodoxy has been questioned by literalists, his influence, especially during the past forty years, has been unquestionably commanding. During those four decades he had been lecturing at Halle as Professor of Theology and had made a large number of important contributions to contemporary theology. One of his best-known works is his volume on the Johannine question, although his first work on the Christology of the New Testament has perhaps had a more far-reaching influence. His "Life of Jesus" in two volumes has run into several editions, as has, we believe, his work on the constitution of the New Testament Churches. His wide learning and great critical ability are evident in all of these books, and his judgments were always interesting. On the Johannine question, for instance, he considered that we have in John the teaching of Jesus as it had passed through the alembic of John's mind. As to the preexistence of Christ he adopted the position of Ritschl, namely, that it was ideal as existing only in the plan and purpose of God. He also held that the sacrificial element in Christ's death lay in the perfect devotion to God manifested by that act. In his "Life of Jesus" he maintains that the consciousness of our Lord was fundamentally a purely human consciousness. In some of these conclusions we cannot agree with him, but in his main contention that the manifestation of God in the Messiah is a manifestation in and through a purely human experience he unquestionably represents the present trend of thought in the evangelical churches.

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A Presbyterian Supreme Judicial Body

The Presbyterian General Assembly, a legislative body, sits also as a judicial body. As a result, legislative and judicial duties sometimes get tangled. Besides this, men are elected every year to the General Assembly as a legislative body who, both by nature and training, are unfitted to sit as judges. It has been proposed, therefore, to urge upon the General Assembly the creation of a

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special and permanent Judicial Commission. The composition of this Commission might be arranged by the naming of five members annually to serve three years, making thus a Judicial Commission of fifteen members. This number ought to be large enough to afford representation upon the tribunal to all shades of opinion within the Presbyterian denomination. Such a tribunal would govern the trial of future heresy and other cases. The special committee on the matter of reconstruction of the chapter on Judicial Commissions in the Presbyterian "Book of Discipline" consists of the Rev. Drs. Birch, Rice, and Bittinger, the Stated Clerks respectively of the New York, Philadelphia, and Washington Presbyteries, Judge Lanning, of Trenton, and Elder J. C. Gray, of Pittsburg. The Rev. Dr. Roberts, Stated Clerk of the General Assembly, is Secretary of the Committee. The revision as laid before the Assembly last year, and now submitted by it to the Presbyteries, proposed that the Assembly, the Synods, and the Presbyteries shall have power to appoint Judicial Commissions from their respective bodies, consisting of ministers and elders in number not less than eighteen for the Assembly, twelve for a Synod, and seven for a Presbytery. It is believed in some quarters, however, that such a wholesale amendment might defeat the reform as a whole; hence the recommendation to the Judicial Commission of the creation of a committee of fifteen to apply only to the General Assembly. This appears to us a most vital and necessary amendment to the Constitution of the Church. It ought not to be an open question in the year 1900 that a mass-meeting is unfitted for the exercise of judicial functions.

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An End-of-the-Century Meeting

An interesting event to commemorate the passing away of the present century and the coming of another will be a service on Sunday, December 30, at Carnegie Hall, New York City. This service will be under the auspices of the International Committee of the Young Men's Christian Association. A principal feature of the occasion will be an address by Vice-President-elect Roosevelt setting forth a standard of manhood and citizenship. The Young Men's Christian Association hopes to gather together a great audience—railroad men, college men, Young Men's Christian Association evening students, colored men, young business and professional men, men in mechanical pursuits, day-laborers, army and navy men. The International Committee will in advance send printed copies of Mr. Roosevelt's address to all the Associations in the United States and Canada, to be read simultaneously at their local gatherings to be held at the same hour and in every city and town where there is a Young Men's Christian Association. At the Carnegie Hall gathering Mr. William E. Dodge will preside. As the Committee says in its announcement, young men are susceptible at such a time as the passing of one century into another to uplifting influence and worthy leadership; just now, by reason of the history of the past few years and owing to various forces that are at work, they are particularly susceptible.

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Ur of the Chaldees

Dr. Edgar James Banks, recently United States Consul at Bagdad, and a well-known Assyriologist, has been chosen director of the proposed expedition to excavate Mugheir, supposed to be Ur of the Chaldees, where Abraham and Sarah were born. Mugheir is seventy miles south of Bagdad. It is important as the center of the worship of Sin, the Moon God, which continued for nearly four millenniums. The expedition is under the auspices of President Harper, of the University of Chicago, as President, with an influential list of Vice-Presidents. "The work," says Dr. Banks, "has received the approval of the State Department, which has requested the Turkish Government to grant permission for the excavations to be made. A careful estimate of the cost of the work for one year, with a staff of two Americans and a force of one hundred native workmen, is $12,500. This sum, trifling in comparison with the results which it may yield, is being raised with the hope that the excavations may begin before the end of the present year." Subscriptions may be sent to Mr. George Foster Peabody, Treasurer, 27 Pine Street, New York City. They should be forthcoming from many interested in the study of the Bible, of archæology, and of history.

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The Outlook has already called attention to the importance of the excavations at Mugheir, where are the remains of the most ancient of the civilizations of antiquity. Ur was old when Abraham was young! Professor Hilprecht, of the University of Pennsylvania, who has just returned from Mugheir, discovered some clay tablets there dating, so he thinks, five to seven thousand years before the Christian era. These tablets may materially change our idea of Babylonian life and of the Bible as related to that life. The forthcoming expedition has been approved by the leading Turkish officials, and the United States Government has decided to send a naturalist with the party to study the flora and fauna of Babylonia. We are glad to report that, chiefly through the munificence of Mr. J. D. Rockefeller, sufficient funds have now been provided to insure the starting, though not of the two years' maintenance, of the expedition.

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The Armenian Bible Armenia was historically the first Christian nation. It possessed a translation of the Bible dating from the early part of the fifth century, a translation of great literary worth and general excellence. Its style typified the golden age of Armenian literature, and the people have had for it an intense love; it is even against the law of the Armenian Church to allow any change in its phraseology. This ancient Bible had been published at various times and in places as far removed as Venice and Singapore, but the prices charged had always made the book a luxury to be afforded only by the rich. Many Armenians of piety and culture expressed a desire that the American and English Bible Societies should publish an edition of the Armenian Bible at a price which would enable the poor to possess such a treasure; but the American Bible Society, adhering to the principle of translating the Bible, not, as in the case of the Old Testament of the Armenians, from the Greek Septuagint, but from the best and original texts, found difficulty in the determination of the Armenians to have no change made in their edition. A way has finally been found of getting over the difficulty, as we learn from the "Bible Society Record;" namely, that the Society should publish the ancient Armenian Bible, adding, however, at the bottom of each page the translation from the Hebrew direct, wherever a passage in the Armenian version differed from the original text. These foot-notes, so we are told, aggregate over twelve thousand in number, thus giving some impression of the stupendous labor involved. The Catholicos or Archbishop, the highest dignitary of the Armenian Church, and the Roman Catholic Patriarch of Constantinople have both expressed pleasure that such a valuable work has now been done, the only regret being that the apocryphal books were not included. The first edition of five thousand copies is now nearly exhausted. Not only have the masses now a Bible, but the new translation ought to do much towards breaking down the unfortunate barrier between the Protestant missionaries on the one hand and the Armenians and their national Church on the other.

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Preserve Historic Places The Society for the Preservation of Scenic and Historic Places and Objects in New York, by act of incorporation, enjoys the right to "hold real and personal property in fee or upon such trusts as may be agreed upon" between donors and the Society, and is thus empowered to act as a trustee for the public, or the State, in preserving the picturesque and historic. Its report tells the story of the efforts made to save the Palisades on the Hudson from the quarryman, to rehabilitate and improve the battlefields of Lake George and Stony Point, to acquire Watkins Glen for a State reservation, and to preserve for posterity the Philipse Manor Hall in Yonkers, and the Morris Mansion, Fraunces' Tavern, and the Poe Cottage in New York City. While objects like these illustrate the more conspicuous activities of the Society, it is no less concerned with humbler but equally important matters; for example, entering persistent protest, as opportunity offers, against that "spirit of larcenous innovation" which is robbing streets of familiar or historic names, often to substitute those which are meaningless or whimsical. Many who had never before thought of the matter would see at once the appropriateness of

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the similar society in England, the National Trust for Places of Historic Interest or Natural Beauty. Few, probably, without thinking the matter over, would appreciate how much greater is the need of such a society in America, both because the loss of our fewer links with the past means all the more on account of their rarity, and because the shifting, changing character of our population makes for the destruction of continuity of association. We try, when abroad, to realize vividly on some historic spot the suggested story, and feel the charm of a direct contact. We forget that at home we pass by like opportunities unimpressed because we are not accustomed to expect them. The story of the Morris Mansion, for example, the "thread of romantic history" connecting it with the Philipse Manor Hall in Yonkers, has doubtless been lost even upon most of those who have visited it. Yet how interesting it is, as told in a sentence in the report. Roger Morris, who built the mansion before the war of the Revolution, "was a comrade-in-arms of George Washington at Braddock's defeat in 1755, and his rival for the heart of Mary Philipse, heiress of the lord of Philipse Manor. Morris beat Washington in the game of hearts, but within twenty years Washington made his headquarters in the Morris Mansion, from which the master and mistress had fled attainted of treason to the new republic." In stimulating popular appreciation of the value of saving things for their associations, of preserving what is historic and picturesque, and in offering a trusteeship for concentrating effort whether by gifts or by appeal to State intervention, the New York society is quietly but effectively doing a work that reaches in interest far beyond State bounds. It needs only a wider knowledge to give to its work a National character.

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Trade in Germany No consular reports surpass in interest those from Mr. Mason, our Consul-General at Berlin. In his latest report, published recently, he calls attention to the great increase of the export of American breadstuffs to Germany. Hence Agrarians insist that Germany is becoming too dependent upon the United States. "This sentiment was sharply evinced in the wholesale denunciation by the German press of the recent $20,000,000 loan which was placed by the Imperial Government at New York." It is pointed out that in the last decade the imports into the United States from Germany were $880,000,000, while the imports of Germany from the United States were valued at $1,080,000,000; and the question is asked when and where this dependence upon the Republic for cotton, copper, breadstuffs, meats, petroleum, forage grains, and now money, is going to end. As to manufactures, Mr. Mason says that the producing capacity of all leading German industries has been apparently reached, and that in several branches of iron and steel work the point of highest prosperity has been passed; production has more than overtaken the demands of home and foreign trade. The decline in the market for electrical machinery has been especially notable. "While many are disposed to admit that the creative energy of the past few years has pushed production beyond the present capacity of home and foreign markets, they insist that this activity is the result of much deeper and more permanent influences than those which determine a merely temporary industrial revival, and that their present position, attained through advanced technical and commercial education, industry, frugal living, and the skillful application of science to manufacturing processes, cannot be undermined by any mere stringency of money or other temporary cause." In short, Mr. Mason bids us remember that Germans have been trained for generations to hard work and plain living, and, while new and wider markets are urgently necessary, the people have acquired the capacity of cheap manufacture, the ships, and national force as a world power. Present discontent, therefore, whether on the part of agriculturists or of manufacturers, probably does not foreshadow any continued decline of Germany in commerce.

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The Institute of International Law Important as have been the results accomplished by the Hague Peace Conference, it appears that much of its success has been due to an association of international lawyers and philanthropists, which has existed for a quarter of a cen-

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tury, and rendered invaluable services in the cause of universal peace and the humanizing of war. We refer to the Institute of International Law (L'Institut de Droit International), founded in 1873 by the Belgian Minister Rolin-Jacquemyns. Its membership includes sixty of the most eminent jurisconsults of the world. The beneficent purpose of the Institute is to study cases likely to give rise to armed conflicts among nations, seek possible solutions of these conflicts, and propose them to the governments interested. The famous Hague Conference owes a debt of gratitude to the Institut de Droit International, whose years of patient labor and research spent in untiring efforts to codify the laws of war are at last bearing abundant fruit. Many indeed are the different projects it has considered and the reforms it has effected, such as matters relating to the international rights and obligations of the individual, the discussion of marriage and divorce among nations, and the consideration of legislation concerning legacies, wills, and the succession of property. The Institute elaborated the convention for guaranteeing the neutralization and free use of the Suez Canal, suggested the basis for the European compact opening the River Congo in Africa to the ships and commerce of all nations, and secured conventions to protect submarine cables. Although the Institute is a purely advisory body, its moral influence and authority are strongly felt throughout the world, and its wise and disinterested counsels so much respected that they have frequently been accepted by all enlightened governments as the basis of beneficial international treaties and conventions. During the last few years this learned body has held meetings in the Palace of the Doges at Venice, in the Royal Castle of Copenhagen, in the venerable University of Cambridge, and in The Hague during the coronation of Queen Wilhelmina. This year it held its annual session in the picturesque town of Neuchâtel, Switzerland—a fitting spot to select for its deliberations, as the illustrious writer on international law, Emer de Vattel, was born in that country, in Couret. His great work entitled "Droit des Gens," which abridged and systematized the international law of previous writers, such as Grotius, Puffendorf, and Wolf, was written in this place.

The Ship Subsidy Bill

Senator Hanna began his effective defense of the ship subsidy bill on Thursday of last week with a declaration regarding his own motives which we believe to be absolutely sincere. He advocated the bill, he said, not because he had personal interests in the shipping industry, but because he believed that the measure would promote the interests of the entire Nation. The fact that he became publicly the sponsor for the bill is of itself almost sufficient evidence of the genuineness of this conviction, while the manner and the matter of his arguments completely preclude the thought that he hoped through the subsidies to profit at the public expense. Nevertheless, the argument which he presented with so much earnestness and force does not shake our conviction that the granting of subsidies to special interests is in violation of the principles of public economy and public justice.

The argument appealed consecutively to three powerful motives:

1. The fear of war.
2. The hope of gain.
3. The love of country.

The appeal to the public fears was rhetorically the most striking. After stating that ninety-two per cent. of all our exports are carried in the ships of three foreign nations, he exclaimed: "Suppose war breaks out between these powers. Suppose their great navies begin to sweep the seas, destroying commerce and driving all merchant craft to havens of safety. What becomes of us? How are we to keep our mills and factories going, our men employed? We would have distress, starvation, despair!" This lurid picture had evidently remained in the Senator's imagination since the days when he denounced dependence on foreign trade and contended that this Nation ought to tax its people to confine them to home markets. It was strangely out of place in his present contention that the Nation ought to tax its people in order to develop foreign trade. If our foreign trade is in danger of being swept off the seas, then it is the supremest folly to subsidize it when our merchants do not think it naturally profitable. As a matter of fact, however, a century's experience has taught us that this danger is purely imaginary. Except

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when our own embargo laws were in force, our exports have steadily increased from the beginning, without serious interruption even from the blockades and counter blockades of the Napoleonic wars. Furthermore, international law now protects the merchandise of neutrals even when carried in enemies' ships. The only form of property in danger of being swept from the seas in the event of war is the very merchant marine in which Senator Hanna would subsidize American investments.

But the main argument of Senator Hanna was the gain which he believed a subsidy to shipping would bring to other industries. "The struggle for the world's commerce," he said, "is becoming fierce; we are now on the very firing-line. Already our coal is going more and more abroad. We have the greatest resources in the way of minerals in the whole world. We can capture and hold the iron and steel markets of the world. But to do so we must have cheap freight rates upon the ocean. . . . We are leaving in the hands of foreigners millions upon millions of our trade balance because at the present time money earns better interest abroad than here. Why should we not put some of our idle capital into the building of ships and sailing them for the benefit of our producers and manufacturers?" What Senator Hanna keeps continually in the foreground is the benefit which the subsidy would bring to the industries which would pay it. Give the ship-owners $180,000,000, he says, and they will reduce freight rates. How much they will reduce them he does not say. Give the farm-owners $180,000,000, Senator Allen has rejoined, and they will reduce prices. Give the landlords $180,000,000, some one else might say, and they will reduce rents; or give the laborers $180,000,000 and they will reduce wages. In each case a slight reduction might take place; but in each case the law takes $180,000,000 from people who own it and gives it to people who do not, and lays upon the latter no obligation to give anything in return. When such a proposal is made to benefit farmers or laborers, it is called legalized robbery, or robbery without the qualifying adjective. When it is made on behalf of ship-owners, it is called practical business.

Senator Hanna's own argument shows that the reduction in freight rates would be slight. His fundamental assertion is that foreign ships carry freight so cheaply that it does not pay our capitalists to engage in the business. We think he overstates this point, for the recent activity in our ship-yards seems to show that, with steel as cheap here as it is abroad, America can regain the position she held in the world's carrying trade half a century ago, when ships were made of wood. But if Senator Hanna is right, and foreign ship-owners are carrying freight too cheaply for American capitalists to engage in the business, a subsidy limited to American ships would be the slowest possible method of securing a further reduction. We do not doubt Senator Hanna's sincerity, but the real object of the shipping subsidy is not to reduce freight rates, but to make it profitable for American ship-owners to perform the service now performed by foreigners. This is also the most reasonable purpose of the bill. To Senator Hanna's credit, he does not claim to be seeking employment for American seamen. There are few left in the foreign carrying trade, and the present bill requires only a small percentage of the sailors on the subsidized ships to be native Americans. There is no way in which American capital is invested so as to employ so little American labor as in the ocean carrying trade. Senator Hanna frankly urges that he wants to find employment for American capital. But is he not here singularly inconsistent with the Ohio statesman who used to urge so strongly the advantage which came to America from the employment of foreign capital? We believe that this advantage is real, and we therefore do not believe that it will pay the American people to tax themselves in order to drive out foreign capital from their carrying trade and attract American capital away from home investments.

Senator Hanna's peroration was an appeal to patriotism. He wanted to put the ship subsidy, he said, upon "higher grounds than mere dollars and cents." National pride and love of country, he urged, demanded that Americans should be subsidized to engage in the foreign carrying trade. The motives here appealed to are the strongest factors in our public life, and if Senator Hanna's measure enlisted the finer pride or the higher patriotism of the country it would be

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indorsed despite the loss it will bring to the public treasury. But the finer pride of this Nation would not be evoked by the spectacle of another powerful interest profiting by the taxation of the people. Nor is the higher patriotism of the country stirred by the proposed commercial war upon the carrying trade of other nations. There are two forms of patriotism—the true and the false. The true patriotism is that which puts the good of one's country above the good of one's self—and of that patriotism we cannot have too much. The false patriotism is that which puts the good of one's country above the good of mankind—and of that patriotism the world is surfeited. Even if we did not recognize the presence of the moral law that with what measure we mete to other nations it is always measured to us again, the higher patriotism would still demand a commercial policy of international co-operation and not one of international conflict.

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The Isthmian Canal and the Treaties

Amid all the perplexities into which the public mind is thrown by the multitudinous and perplexing amendments offered to the Hay-Pauncefote Treaty in the United States Senate, there are a few principles which appear to us simple and clear.

I. The Clayton-Bulwer Treaty provides that neither Great Britain nor the United States shall ever take possession of any part of Central America, nor fortify any part of the same, nor establish any colonies there. Whether this treaty was wise at the time or not, it is not wise now to reaffirm any such agreement. America should leave herself free, and, if she is not free, should, if possible, secure freedom, to enter into whatever relations she pleases with Central American and South American Republics. That it will ever be wise for her to establish a protectorate over them, or make them colonies, or receive them into the United States as an integral part thereof, is very doubtful; but if the question ever arises, she should be free to decide it with no other interests to consider but her own and those of the particular States involved.

II. The Clayton-Bulwer Treaty pledges the United States and Great Britain to extend their joint support and protection to any satisfactory canal company which may undertake the work. This is, perhaps, an unobjectionable but it is also an unimportant clause. The interoceanic canal ought not to be a private property owned by stockholders, even if the United States is the controlling stockholder. It should be a public waterway, open on equal terms to all peoples of all nations; and if such a public waterway is open and mutually guarded and protected by the United States and England, it is difficult to see any reason why the United States should assume the further responsibility of guarding and protecting a rival waterway owned by a private stock company.

III. The Clayton-Bulwer Treaty provides that neither Great Britain nor the United States shall ever obtain or maintain any exclusive control over the canal, but shall mutually guard the safety and neutrality of the canal, inviting all other nations to do the same. This was a wise provision when the Clayton-Bulwer Treaty was ratified and is a wise provision now. The question whether the canal should be an American waterway like the Mississippi River or Long Island Sound, or an interoceanic waterway like the Straits of Gibraltar or the Straits of Dover, is a fair question on which honest men may differ in opinion. In our judgment, every interest both of America and of the world at large favors the second of these two policies. It is true that an interoceanic canal between the Atlantic and Pacific Oceans would tend to facilitate, in time of war, the westward passage of a fleet intent on bombarding our Pacific coast. But the way to protect the Pacific coast in such an exigency would be to meet the fleet by our own fleet in the open waters, not at the gateway of the canal by fortifications. Moreover, this exigency is exceedingly unlikely to arise. The only conceivable peril would be from a British fleet, and it is far easier, cheaper, and better to safeguard our interests from possible attack by Great Britain by means of mutual agreement than by anticipations of attack and preparations to repel it.

The true statesman looks to the future. It is clear to one who does thus look to the future that, as the issue of the

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past was between Anglo-Saxon and Latin civilization, so the issue of the future is between Anglo-Saxon and Slavic civilizations. The competing powers of the twentieth century will be England and the United States, with probably Germany and Japan as allies, on the one hand, and Russia, with possibly France as an ally, on the other. The wise statesman will make every provision possible by establishing cordial relations between all the kindred races for the final victory of the Anglo-Saxon type of civilization. How far the financial interests of the Panama Canal Company, bent on preventing a rival waterway, and the financial interests of the Pacific railroads, bent on preventing any waterway, are responsible for the opposition in the Senate to the Hay-Pauncefote Treaty, we do not know. We are loth to give credence to unauthenticated rumors of this description. But it is to us clear that the Senate and the Administration should unite in securing, first, a waterway between the oceans not owned by stockholders, private or public; and, secondly, this waterway made international and dependent for its protection, not on United States forts at its gateway or in its center, but upon the agreement of the civilized world to preserve it, as it preserves other international waterways which are neither private nor national property.

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The Australian Commonwealth

On the first day of the new century the six colonies of Australia will become finally merged in "The Commonwealth of Australia." The event is one of more than common importance, not only to the people of the Pacific continent, but also to the whole of the British Empire, and even, though less directly, to the civilized world. So far the history of the English colonies of Australia has been one of remarkable success. As separate and self-governing communities they have in less than fifty years gone far to develop the resources of a country as large as the United States, and in doing so have themselves become apparently the richest community, in proportion to their numbers, which the world can show at the close of the nineteenth century. They have also been remarkable for leading the way in not a few valuable reforms in democratic administration, and in some economic experiments in government likely to be of service to the world at large. To them America as well as England has owed the Australian ballot; and in her fourteen thousand miles of government railroads and forty-eight thousand miles of government telegraphs she is giving other and older countries valuable object-lessons which cannot fail to be of increasing value.

England has crowned a long series of services rendered by her to her colonies in Australia by allowing the people themselves a perfectly free hand in forming a Federal Constitution. The Constitution thus formed is a singular compromise in many respects between those of this country and of Canada, with some provisions added which are more democratic than either. Unlike the Canadian Constitution, that of the new Commonwealth confines the powers of the Federal Parliament and Executive strictly to the subjects and within the limits expressly assigned to them by the terms of the Constitution; on the other hand, it enlarges the scope of those subjects by the addition of some very important ones not recognized by our own Constitution as Federal concerns. Among these are the laws of marriage and divorce, labor legislation generally—including arbitration and old-age pensions—and the exclusive right to embody and control any armed force within the Commonwealth. But while the scope of Federal control is thus extended in some directions, it is curtailed in others. The vast landed estate of the public—amounting still to nearly nineteen hundred millions of acres—will not vest in the Commonwealth, but will remain under State control; navigable lakes and rivers situated entirely within the limits of a single State, as most of them are, will remain under State management; and while the telegraph and telephone services will go with the post-office to the Federal Government, the property and management of the public railroads will remain with the States, except in so far as their use is required for purposes of military transport.

The Executive of the new Common-

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wealth will consist, as in England, of a Cabinet, composed of members of the Parliament possessing the confidence of a working majority of the representatives of the people, under the presidency of a Governor-General, appointed in England to represent the Sovereign, with powers almost identical with those still retained by the English Crown in Great Britain itself. The Federal Legislature will consist of two chambers: a Senate, to which each of the States will send six members, and a Representative Chamber the members of which will be elected on the basis of population, with the novel proviso that the Representative Chamber shall never contain more than double the numbers of the Senate. The object of this would seem to be to give something, yet not everything, of final control to the majority of the people, by providing that, if in any case it is found impossible to obtain an agreement between the chambers, the measure in dispute shall be submitted to the final decision of a joint sitting of both, in which the votes of an absolute majority of those present shall prevail. The Senators will be elected by the votes of the people of the States and not by the State Legislatures, and will hold office for six years, two of their number retiring every second year. The control of taxation and finance are, however, vested chiefly in the Representative Chamber, which alone can initiate such measures, the Senate having the power to reject but not to amend any such bill.

The Federal Judiciary are to be appointed by the Executive with the approval of the Parliament, and the judges will hold office during good behavior—that is, until voluntary resignation or superannuation, or unless removed from office for some offense by the vote of a majority of both chambers of Parliament. The power of dealing with all matters reserved for Federal control, and also of finally settling all questions involving the interpretation of the Constitution, is given to the Federal Supreme Court.

It is not easy to overestimate the importance to England of this latest federation of her colonies. For a good many years Australia has been assuming more and more the position of England's most valuable commercial dependency; the last twelve months have shown that her people may soon become as valuable to the mother country in other ways. Already the South Sea continent, young as it is, does a larger trade with Great Britain than any other country except our own and India, and she even surpasses India by many millions in the goods she exports. The war in South Africa, and the more recent disturbance in China, have called forth a ready and enthusiastic support from the people of Australia, too, such as no part of the empire except New Zealand has offered. It is no wonder that, in view of facts like these, England is prepared to welcome to a wider and more consolidated political life the new Federation which begins its existence with the twentieth century, with an enthusiasm which she has never before displayed on any similar occasion.

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The Age of Faith

The suggestive title of Dr. Bradford's suggestive book, a brief notice of which will be found in another column, raises a profound question which Dr. Bradford himself presents in two antithetical sentences in his introduction: "This is an age of faith. . . . The days of authority are gone." To some, perhaps to many, these two sentences will seem a contradiction. To us they appear a true interpretation of the enigma of our time.

It is certainly true that the days of authority are gone or rapidly going. The notion that the Church can authoritatively determine what is truth, that to refuse acceptance of its teaching is a crime, and that contradiction of its teaching is punishable by law, is no longer entertained in any branch of the Christian Church. The only remnant of it which we recall in recent times is furnished by the somewhat extraordinary appeal of the Philippine friars just before the Spanish war to the Spanish Government for civil protection against the heretics. The notion that the Church can authoritatively determine what is true, and that to refuse acceptance of its teaching is an offense ecclesiastically punishable, still lingers in some Protestant Churches; but the difficulty of enforcing even by ecclesiastical penalties the authority of the Church grows every year greater, and heresy trials

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grow increasingly unpopular. The authority of the Bible still continues to be maintained as final and conclusive in many circles, but it cannot be doubted that the new criticism, which is really a new method of interpretation, has gone far to undermine the old authority of the Bible as an infallible text-book, and that when this new method of interpretation has become generally accepted, the author ity of the Bible in the old sense of that term will also be gone.

Dr. Köstlin, who is probably the best living expounder of the Lutheranism of Luther, declares that it was the essence of Luther's teaching that there is and can be no external standard, no final authority outside of man himself. We have no doubt that Dr. Köstlin correctly interprets the great reformer. The issue is clear and simple. Is man to look within himself or without himself for the final arbiter? The Roman Catholic Church bids him look without himself and find that final arbiter in a living Church. Protestantism has sometimes bade him look without himself and find that arbiter in a book. But the Reformation, as interpreted by Martin Luther, bade him look within; and more and more the tendency of the age is to measure all affirmations of the church, all its dogmas and doctrines, and all affirmations of the Bible, all its tenets and teachings, by their conformity to what the Friends have well called the inner light. This looking to the inner light, this trust and confidence and reliance upon it, we call faith. Never before has there been so much looking within, so much question of this Inner Light, so much seeking for its answer to problems both of thought and of duty, as there is to-day. This is also Dr. Bradford's definition of faith: "Willingness to act on intuitions, or convictions of what is true and right, not because they have been proven, but because the whole man asserts that they ought to be true." This is antithetical to acting on authority external to man, whether that authority be found in the decree of a church or the teaching of a book.

In the age from which we are emerging, men based both their belief and their action on authority. They believed in an invisible world transcending the world of sense, in an immortal life transcending the life of the present, because they were told either by the church or the book that such a world and such a life exist. As the age of authority disappears, the belief founded on authority disappears also. This disappearance looks like a decay of faith. It is really a decay of authority. The decadence throws men back upon the inner light, compels them to question that which is written within the consciousness of man, and read there the divine answer to their questioning. If they do this, their faith is developed; if they do not, their belief in the invisible and transcendent world disappears with the authority on which that belief was based.

There are others whose so-called faith was not based upon any recognized external authority. It was simply sympathetic. They were surrounded by men and women who believed, or thought they believed, in the invisible and the eternal. They caught the contagion of this belief, and shared or thought they shared it. They acquiesced in the opinions which surrounded them, as we are all apt to acquiesce in the opinions which surround us, unless something comes to compel an original inquiry into the grounds of our belief. But this traditional belief no longer surrounds them. With the disappearance of authority the beliefs founded on authority have disappeared also, and those whose faith was simply a sympathetic faith, who had no inner light, who had only a reflected light borrowed from others who had themselves in turn borrowed it from original sources, find this reflection growing dim, and themselves in twilight or in darkness. These also are thrown back upon themselves, are compelled to look within and see what is the divine writing in their own souls, to listen for the voice that speaks in the inner consciousness. If there is no such light, if there is no such voice, then they grow skeptical. Faith, says Dr. Bradford, is "willingness to act on intuitions." Those who have no intuitions have no basis on which to act. Faith is "willingness to act on convictions of what is true and right, not because they have been proven, but because the whole man asserts that they ought to be true." He who believes with Professor Huxley that "the assertion which outstrips evidence is not only a

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blunder but a crime," and who also regards nothing as evidence which is not attested by the senses, will have respecting the world which transcends the sensuous no convictions of what is true and right. In such men faith will seem to fail because the reflected light borrowed from others has failed. The convictions founded on authority have disappeared because the days of authority are gone. But this is not really a decadence of faith. It is only a discovery by those whose beliefs were founded on authority that they never had faith.

Thus the age is a trial age. We are learning what faith is, we are learning who have faith, we are learning the various measures and limitations of it. Never was an age in which man had so much faith in his fellow-men as now. The skepticism that formerly attacked Christianity has disappeared. In its place has come the ethical culture which endeavors to carry out the ethical principles of Jesus Christ. There never was so much philanthropy, and philanthropy was never so truly spiritual. There never was so much realization of the universal presence of God, of a divine Some One behind all phenomena producing them, behind all life controlling it; and yet also there never was a time in which so many doubted, not only the dogmas of the Church, not only the teachings of the Bible, but the whole supersensuous sphere, the whole transcendent world. They doubt because the days of authority are gone, and the inner light, which the authority itself atrophied and sometimes paralyzed, has to be developed from the beginning; and the beginning is faith in man and in moral law.

We should call this, therefore, less the age of faith than an age of the new birth of faith—its fresh beginning. Yet types there are which indicate to what this age is conducting humanity. The religious type of the future will be that hinted at by such teachers as James Martineau and Phillips Brooks, men whose inner perception of the truth enables them to perceive the truth both in the Church and in the Bible, but they perceive it to be truth because it harmonizes with the truth in themselves. Out of the faith in science which seeks the Infinite and Eternal Energy behind all phenomena, out of the faith in literature and history which seeks to know the Power not ourselves that makes for righteousness, out of the faith in man which perceives dormant in man a divinity yet to be developed, out of the faith in the moral law to which all are subject because it is the law of our own being, will yet issue a clearer, simpler, profounder faith in God and an undying life than any which was or could be based on authority, whether of prophets long dead or of a church still living.

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Christmas Prophecy and Fulfillment

It has happened many times in the history of the world that the coming of Christmas, with its immortal message of peace and good will from heaven to earth, has seemed, in the light of contemporary events, almost a mockery. Again and again, in the nineteen centuries which have passed since that song was heard above the plains of Bethlehem, its echoes on Christmas Eve have been drowned by the mad tumult of passionate strife or by the tragic uproar of battle. At the end of the nineteenth century it is heard again, when the whole world is stirred by what appear to be on the surface deep and antagonistic passions; when a sense of restlessness seems to pervade all society, and, in spite of widespread prosperity and material well-being, men seem unable to rest in the fruits of their labors.

The first Christmas song, however, was a prophecy and a promise; nothing could have been further from its fulfillment than the condition of the world at the time when it was heard by the shepherds. The distance between heaven and earth is great enough to-day, but it was greater when Christ was born in Bethlehem. Those who look only at the daily reports of the world's doings in the morning newspapers will find much to overshadow and darken Christmas memories and Christmas hopes; but those who turn from their newspapers to their histories, and compare the condition of the world to-day with its condition nineteen hundred years ago, will find much to encourage and inspire. Slowly but surely humanity does climb the steep ascent of heaven. Painfully, and with almost tragic toil, the

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race moves upward making no progress without the shedding of its blood, gaining no ground without deep and bitter sacrifices; and yet, in the anguish of its long march, slowly but surely disciplining itself in self-denial, self-control, and care for others. It is safe to say that no previous age has felt more keenly the sorrows of humanity; nor in any previous age have individuals entered so deeply into the experiences of the race. More men and women are sharing the burden of painful knowledge of human suffering and degradation which Christ bore than ever before; more men and women are painfully striving in numberless unrecorded ways, as well as in many which are obvious, to share their own better fortunes and to lift a little the load which rests on the disinherited. There is more peace and good will in the heart of humanity to-day than there has ever been before; and the roar of guns in South Africa and the foreign battalions marshaled in China must not make us deaf to this music which once came from heaven, but which finds every year wider resonance in the hearts of men.

❀

A Noble Work

In 1875 Mr. Stedman published "The Victorian Poets;" ten years later he published "The Poets of America;" five years ago "The Victorian Anthology" appeared; and now comes "The American Anthology," bearing the imprint of Messrs. Houghton, Mifflin & Co. The two volumes of critical essays cover the poetic activity of the English-speaking race for the century on both sides of the Atlantic. The two anthologies place in the hands of Mr. Stedman's reader ample illustrations of the material with which he has dealt in his criticisms and upon which he has based his judgments. The four books together, coming at the very end of the century and revealing the genius of the English-speaking race during that century through the most sensitive of the arts, constitute a searching and vital interpretation of the mind of the nineteenth century, so far as the men and women who use our language are concerned.

The work has been one of heroic proportions. Its magnitude will be apparent to any intelligent person who reads the two volumes of essays and familiarizes himself with the contents of the two anthologies; but the work behind it can be divined only by those who have some intimate acquaintance with the technical preparation which criticism of such breadth and thoroughness involves, and of the minute knowledge of a great literary movement which the preparation of the anthologies implies. In the field of American criticism and literary scholarship there has been no more stimulating achievement; not excepting the long and loving work of Professor Child upon the English ballads, or of Professor Lounsberry upon Chaucer. The quality of integrity which lies like an immovable foundation at the basis of Mr. Stedman's nature and career is disclosed in many ways in this long-sustained and patiently executed work. The artistic conscience is usually identified with extreme care in execution; the writer who suffers nothing to go from his pen until he has put the last touch of possible perfection upon it is very rightly credited with that kind of conscience which is only another name for the artistic instinct. Mr. Stedman's conscience is shown, not only in the care with which the work has been done, in the accuracy of his phrasing, the brilliancy of his style, the precision of his criticism, but still more in the minute and conscientious scrutiny to which a vast number of facts have been subjected, and the methodical and exhaustive searching of the field which was preliminary to putting the work in its final form.

One may not agree with Mr. Stedman's estimate of American poetry in his introduction, but one cannot fail to be impressed by his extraordinary acquaintance with it and by the scrupulous care with which he has searched for the best. That he has omitted some pieces which another editor would have included may be taken for granted; no man's selection, however competent and final, would ever entirely parallel that of another man whose knowledge was as thorough and whose judgment as good; but any examination of the anthology will bring into clear light its comprehensiveness and its catholicity. Mr. Stedman was quite right in making it a full report of poetic activity in this

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country rather than a final depository of those pieces of verse which have been and are to be accepted as the classics of American poetry. He has included much that is ephemeral, some that does not rise into the realm of poetry; but he has included nothing which is not good in intention and which has not some claim to the attention of the student who wishes to study in its entirety the product of the American imagination in verse forms. If there are many figures in this House of Fame which are there simply by Mr. Stedman's invitation, they have not crowded out those guests who will ultimately find their permanent home under that splendid roof.

In the very middle of the nineteenth century, when the first World's Fair was opened in London and all England was singing the praises of material progress, Tennyson published "In Memoriam," and thus furnished conclusive evidence of the fact that the springs of English genius were still flowing and that the fountains of English spiritual life had not been exhausted. At the close of a century which has marked a phenomenal development of the material resources of America and a phenomenal putting forth of the energy and power of the American character in practical ways, this anthology of American Poetry has immense value as a spiritual document. It is a record of the inner life of this great working nation, and it shows that the essential idealism in which the foundations of society and government were laid on this continent still sings its ancient song in the hearts of the people; for, whatever may be the limitations of American poetry, no one can fail to catch the note of aspiration struck by almost every poet, great and small, since verse was first written in the New World. Purity of feeling, love of nature, devotion to the ideals of freedom, tenderness for children, respect for women, interpretation of life in the light of idealism, are the motifs which are woven into the very substance of American verse and which recur from page to page throughout this volume. From this point of view, aside from its technical excellence, which long ago secured ample recognition, Mr. Stedman's work as critic and collector and editor of the poetry of his race is of the very highest importance. It has been finished in time to put into the hands of those who wish to know what lies in the heart of the nineteenth century the key to the genius, the ideals, and the ultimate aims of our race.

❀

Temperance Text-Books

It is not the practice of The Outlook to publish replies to book reviews, unless there is some statement of fact to be corrected, for the reason that book reviews are expressions of judgment; and, in the nature of things, such judgments are always open to question by the entire constituency of a journal. To publish criticisms of criticisms, save as they correct facts, would, for obvious reasons, be impossible; but, as the Woman's Christian Temperance Union is an influential and representative body, and as The Outlook has spoken very frankly and very fully on the question of temperance text-books in the schools, we depart from our usual policy and print in full the long resolution criticising The Outlook's position, which is, in fact, a criticism of a book review. The position of The Outlook on this matter has been stated many times, and with great fullness. It is because The Outlook is an earnest advocate of temperance as a principle of life to be applied in all relations, and because it regards temperance as fundamental in all wise and true Christian living, that it dissents from the method, the manner, and sometimes the statements in the so-called temperance text-books. The Outlook is convinced that no cause, and especially no reform, can be served by anything less than the most careful and accurate fidelity to the truth. On this ground it has based its criticism of the indorsed temperance text-books. We hold that it is illegitimate to teach children that certain conclusions are facts when those conclusions are questioned by scientific experts, and the assumed fact is only a doubtful hypothesis. When the child comes later to find that what he has been taught as a statement of fact is in reality a matter still undecided, the influence upon him, entirely aside from the moral question, is likely to be most disastrous. We hold that it is illegitimate to use the public school for the purpose of teaching what some regard

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as a moral reform and many others do not, and still more illegitimate to teach such a supposed moral reform under the guise of teaching scientific physiology. We hold that it is illegitimate for State Legislatures to determine the details respecting text-books and curriculums and in so doing to set at naught the substantially unanimous judgment of expert educators. But The Outlook does not need to restate its position, which, both in editorials and in the book review to which the Woman's Christian Temperance Union takes exception, has been given in detail; it simply reiterates its fundamental position, at the same time granting to its critics larger space than it takes for itself.

❀

The Spectator

While taking the Saguenay trip last summer, the Spectator encountered a fellow-traveler whose method of travel interested him. He was a man who had an aversion to reaching a given point by land when it could be reached by water, and he showed a note-book pasted full of odd time-tables and announcements of sailings, secured long in advance, at considerable pains. It included, for example, boats that ran only once a week or once a fortnight. Fitting in carefully these various schedules, an itinerary had been constructed by which "thousands of miles of water" along the upper Atlantic coast—"hundreds" would have been nearer the truth, probably—could be covered with only an occasional land-break, like the still inevitable short railroad break in the long continuous trip by trolley. The Spectator's acquaintance had passed his vacation for three or four summers in this way, he claimed, leaving New York by boat, and cruising around Newfoundland, Nova Scotia, and the St. Lawrence region—being picked up by a passing ocean steamer, for instance, for the voyage from Halifax to Quebec—securing constant variety of route, as the same line was seldom taken twice, visiting many quaint oddities overlooked by the conventional tourist, meeting out-of-the-ordinary people, and encountering the charm of some so-called experiences, but finding a freshness and interest everywhere, and spending but a comparatively small sum, as boat-travel is always relatively cheap.

❀

The ingenuity of the scheme recalled to the Spectator the happily chosen title Mr. Lewis M. Iddings gave to some readable run-about magazine papers, "The Art of Travel," though in quite a different way from Mr. Iddings's use of it. For Mr. Iddings's art of travel meant the art of avoiding discomfort in following beaten paths, as, for example, in the bit of advice always to be ahead of or behind the crowd, and "escape the rush." For the Spectator's acquaintance it meant "A New Tread in an Old Track"—to quote the felicitous title of an unfamiliar book of travel—or, perhaps better, the discovery of a new track where many have trodden, of the unfamiliar in regions labeled familiar, of the places where the crowd does not go, although passing close by. Whatever the meaning one reads into the phrase, it suggests at once the obvious fact that travel in modern life is becoming a commonplace, and that to enjoy it one must study it as an art. The artless traveler in the old "book of travels," whose record of what he saw and heard was once so full of interest, has passed, with his almost forgotten fellow, the artless or naïve letter-writer, who, paradoxically speaking, flourished in the days when letter-writing was an art. We only endure the talk of the "distinguished traveler" now for the sake of the artistic pictures his stereopticon can throw upon the screen.

❀

Travel has been always accepted as a completing touch to an education (for, in the familiar line of Shakespeare, "home-keeping youths have ever homely wits"); never more so than to-day, when one can almost say there are "facilities" for reaching the North Pole. Yet, after all, what does the average person get out of ordinary travel? how much does he "benefit by it," as the phrase goes? This thought has been pressed home upon the Spectator by the genial ingenuity of Sir Walter Besant's "Atlantic Union" for that sort and condition of American cousin who goes abroad without letters of introduction, and therefore without a chance to get at what Sir Walter calls "the native point of view."

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These Americans see only the outside of England and English life, what is to be found in Baedeker, what suggests itself from hotel happenings, visits to show places and resorts, and observations of street scenes—impressions often absurdly misleading, as Sir Walter Besant amusingly illustrates by incidents of personal encounter with the traveling American. It is a case, as Sir Walter points out, of Horace's change of sky without a change in the point of view, or of Emerson's theory that one brings back from travel just what one had taken on starting—the old prejudices, in short, being often confirmed rather than removed by seeing England with one's own eyes.

❀

Perusal of Sir Walter's prospectus recalled to the Spectator the comment of a German engineer whom he met one evening at a well-known New York club. This club preserves the roof-tree theory that those under it are for the time acquaintances—a theory that makes for the amelioration of social conditions when people chance upon one another without formal introduction. In the center of the club dining-room there is a long table where the conversation is general, any stranger who sits at it being privileged to join in the talk, while those who wish to "flock by themselves" can choose seats at one of several small tables. The spirit of this common table, while not obtrusive, pervades the club-house, relieving it of that air of "stiffness" which to a stranger often makes a big metropolitan club the loneliest place in the world. The German was praising this delightful feature of the club and contrasting his at-homeness with his experience in other large cities of Europe, especially London, to which his profession constantly called him. He had been a member of a certain London club, he said, for about thirty years, and had probably used it, often for weeks at a time, every year of the thirty. There was a certain Englishman, an habitué of the club, whom he believed he had never missed seeing. The two were constantly encountering each other, sitting at near-by tables in the dining-room or reading their newspapers in adjoining chairs. That Englishman's face was as familiar to him as that of a member of his own family. Yet he did not know the Englishman's name. Indeed, they had never even nodded to each other in all the thirty years of their chance encounters, although he himself had hardly escaped an involuntary nod, coming suddenly upon the Englishman after an absence.

❀

Another in the group told of a club in London which was as "sociable" as the New York club. There was one difference, which interested the Spectator. When the American's English friend introduced him at the club, which was made up of artistic, literary, and professional men, the Englishman said: "Your share of the cab is a shilling, and you will pay two shillings six for your dinner, which is served table d'hôte. You are, of course, privileged to come here as much as you please while you stay in London, but you will have to pay for everything at the time, as there is no signing of tickets, and no one member or guest can pay for another." To the American, odd as it seemed, the custom at once commended itself. He was put under obligation for nothing except admission to the *camaraderie* of agreeable men, which of itself was a sufficient obligation. The conspicuousness of equality in the matter of cash payments, the feeling that one could not "treat" or be "treated," really put the club life on closer conditions of contact and brought the guest within the circle from the very moment of crossing the threshold.

❀

A cautious writer in the London "Spectator" has said, in discussing some effects from "the shrinkage of the world" due to increased travel, "it is by no means certain that the globe-trotter gains much by his trotting"—or the people of the globe, for that matter. The trouble is, indeed, that, as the Spectator himself has in a way already said, too much of modern travel is "trotting." Broadly, then, to revert to Mr. Iddings's phrase, the "art of travel" may be the art of not trotting. And this was the art of the Spectator's Saguenay traveler who found time to seek out the unvisited nooks and corners of Nova Scotia, Newfoundland, and the St. Lawrence region.

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A Christmas Chord

By Mabel Earle

I.—LOVE

The angel said unto them, Fear not.

All heaven is hushed in silence strange and tender;
White on the soundless streets the light is lying.
Ten thousand thousand faces bow their splendor
To listen for a new-born baby's crying.

Fear not! the days of fear are done,
Though God is great, and ye are lowly.
The Morn of Mercy is begun,
Though ye are vile, and God is holy.

Fear not, though ye have waited long;
His loving-kindness waiteth longer.
Fear not, though fierce your foe and strong;
The Saviour born to you is stronger.

Fear not; good news of bliss we bring;
All glory unto God be given!
For He is born to be your King
Who is the light of earth and heaven.

All earth is thrilling to the solemn story,
Hushed in its farthest haunts of dread and danger,
Bright through its darkest midnight from the glory
Above His baby brow in Bethlehem's manger.

II.—FAITH

The shepherds said one to another, "Let us go."

The lambs are folded safe from fright,
The hills are hushed with snow;
Now they have gone who came in light—
O brothers, let us go!
Their song was news of bliss to-night;
O brothers, let us know!

"Fear not," he said; we were afraid,
And turning us to flee;
"Fear not, fear not:" we sank and prayed;
O brothers, can it be?
"The Christ is born to be your Aid."
O brothers, come and see!

Then, with the throng which gathered fast,
Bright on the steeps behind,
"Glory to God!" he sang, and passed;
And down the echoing wind
"Peace upon earth!" we heard at last.
O brothers, come and find!

III.—HOPE

We have seen His Star.

The dawn was pure across the paling sky
Whenso our hearts looked up and wondered, waking;
What voice of God beyond that glory high?
What answer in the silver light outbreaking?
(Morning, and noon, and night,
Across the desert white,
Our way lies out before us, bare and burning;
But since our eyes have seen His Star of light,
Our feet shall know nor faltering nor returning.)

The solemn sun moved onward to the west,
The flaming noon above the palm-trees dying.
Our toiling hands grew weary for their rest;
Our asking hearts grew faint for God's replying.
(Noonday, and night, and dawn,
Unresting have we gone
Across the desert mountains far unfolding
Unto that limit evermore withdrawn;
His Star has shone, and we are come beholding.)

The night beyond the western hills grew deep;
"Nor will it pass," we said, "for all our pleading."
We laid us down in sorrow to our sleep—
When, lo! His Star was lighted for our leading.
(Midnight, or morn, or noon,
By sunlight or by moon,
Yet shall we see His face, and fall before Him;

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Our hearts shall find His comfort, late or soon,
For we are coming, coming to adore Him.)

IV.—LOVE

Light of the world, the world is dark about Thee;
Far out on Juda's hills the night is deep.
Not yet the day is come when men shall doubt Thee,
Not yet the hour when Thou must wake and weep;
O little one, O Lord of glory, sleep!

Love of all heaven, love's arms are folded round Thee,
Love's heart shall be the pillow for Thy cheek.
Not yet the hour is come when hate shall wound Thee,
Not yet for shelter vainly must Thou seek.
Rest, little one, so mighty and so weak.

Lie still and rest, Thou Rest of earth and heaven;
Rest, little hands—our hope of bliss ye keep;
Rest, little heart—one day shalt Thou be riven;
O new-born life, O Life eternal, sleep!
Far out on Juda's hills the night is deep.

Up from Slavery: An Autobiography[1]

By Booker T. Washington

Chapter VIII.—Teaching School in a Stable and a Hen-house

I CONFESS that what I saw during my month of travel and investigation left me with a very heavy heart. The work to be done in order to lift these people up seemed almost beyond accomplishing. I was only one person, and it seemed to me that the little effort which I could put forth could go such a short distance towards bringing about results. I wondered if I could accomplish anything, and if it were worth while for me to try.

Of one thing I felt more strongly convinced than ever, after spending this month in seeing the actual life of the colored people, and that was that, in order to lift them up, something must be done more than merely to imitate New England education as it then existed. I saw more clearly than ever the wisdom of the system which General Armstrong had inaugurated at Hampton. To take the children of such people as I had been among for a month, and each day give them a few hours of mere book education, I felt would be almost a waste of time.

After consultation with the citizens of Tuskegee, I set July 4, 1881, as the day for the opening of the school in the little shanty and church which had been secured for its accommodation. The white people, as well as the colored, were greatly interested in the starting of the new school, and the opening day was looked forward to with much earnest discussion. There were not a few white people in the vicinity of Tuskegee who looked with some disfavor upon the project. They questioned its value to the colored people, and had a fear that it might result in bringing about trouble between the races. Some had the feeling that in proportion as the negro received education, in the same proportion would his value decrease as an economic factor in the State. These people feared the result of education would be that the negroes would leave the farms, and that it would be difficult to secure them for domestic service.

The white people who questioned the wisdom of starting this new school had in their minds pictures of what was called an educated negro, with a high hat, imitation gold eye-glasses, a showy walking-stick, kid gloves, fancy boots, and what not—in a word, a man who was determined to live by his wits. It was difficult for these people to see how education would produce any other kind of a colored man.

In the midst of all the difficulties which I encountered in getting the little school started, and since then through a period of nineteen years, there are two men among all the many friends of the

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school in Tuskegee upon whom I have depended constantly for advice and guidance; and the success of the undertaking is largely due to these men, from whom I have never sought anything in vain. I mention them simply as types. One is a white man and an ex-slaveholder, Mr. George W. Campbell; the other is a black man and an ex-slave, Mr. Lewis Adams. These were the men who wrote to General Armstrong for a teacher.

Mr. Campbell is a merchant and banker, and had had little experience in dealing with matters pertaining to education. Mr. Adams was a mechanic, and had learned the trades of shoemaking, harness-making, and tinsmithing during the days of slavery. He had never been to school a day in his life, but in some way he had learned to read and write while a slave. From the first, these two men saw clearly what my plan of education was, sympathized with me, and supported me in every effort. In the days which were darkest financially for the school, Mr. Campbell was never appealed to when he was not willing to extend all the aid in his power. I do not know two men, one an ex-slaveholder, one an ex-slave, whose advice and judgment I would feel more like following in everything which concerns the life and development of the school at Tuskegee than those of these two men.

I have always felt that Mr. Adams, in a large degree, derived his unusual power of mind from the training given his hands in the process of mastering well three trades during the days of slavery. If one goes to-day into any Southern town, and asks for the leading and most reliable colored man in the community, I believe that in five cases out of ten he will be directed to a negro who learned a trade during the days of slavery.

On the morning that the school opened, thirty students reported for admission. I was the only teacher. The students were about equally divided between the sexes. Most of them lived in Macon County, the county in which Tuskegee is situated and of which it is the county-seat. A great many more students wanted to enter the school, but it had been decided to receive only those who were above fifteen years of age, and who had previously received some education. The greater part of the thirty were public-school teachers, and some of them were nearly forty years of age. With the teachers came some of their former pupils, and when they were examined it was amusing to note that in several cases the pupil entered a higher class than did his former teacher. It was also interesting to note how many big books some of them had studied, and how many high-sounding subjects some of them claimed to have mastered. The bigger the book and the longer the name of the subject, the prouder they felt of their accomplishment. Some had studied Latin, and one or two Greek. This they thought entitled them to special distinction.

In fact, one of the saddest things I saw during the month of travel which I have described was a young man, who had attended some high school, sitting down in a one-room cabin, with grease on his clothing, filth all around him, and weeds in the yard and garden, engaged in studying a French grammar.

The students who came first seemed to be fond of memorizing long and complicated "rules" in grammar and mathematics, but had little thought or knowledge of applying these rules to the every-day affairs of their life. One subject which they liked to talk about, and tell me that they had mastered, in arithmetic, was "banking and discount," but I soon found out that neither they nor almost any one in the neighborhood in which they lived had ever had a bank account. In registering the names of the students, I found that almost every one of them had one or more middle initials. When I asked what the "J" stood for, in the name of John J. Jones, it was explained to me that this was a part of his "entitles." Most of the students wanted to get an education because they thought it would enable them to earn more money as school-teachers.

Notwithstanding what I have said about them in these respects, I have never seen a more earnest and willing company of young men and women than these students were. They were all willing to learn the right thing as soon as it was shown them what was right. I was determined to start them off on a solid and thorough foundation, so far as their books were concerned. I soon learned that most of them had the merest smattering of the high-sounding things that they had studied.

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While they could locate the Desert of Sahara or the capital of China on an artificial globe, I found out that the girls could not locate the proper places for the knives and forks on an actual dinner-table, or the places on which the bread and meat should be set.

I had to summon a good deal of courage to take a student who had been studying cube root and "banking and discount," and explain to him that the wisest thing for him to do first was thoroughly to master the multiplication table.

The number of pupils increased each week, until by the end of the first month there were nearly fifty. Many of them, however, said that, as they could remain only for two or three months, they wanted to enter a high class and get a diploma the first year, if possible.

At the end of the first six weeks a new and rare face entered the school as a co-teacher. This was Miss Olivia A. Davidson, who later became my wife. Miss Davidson was born in Ohio, and received her preparatory education in the public schools of that State. When little more than a girl, she heard of the need of teachers in the South. She went to the State of Mississippi and began teaching there. Later she taught in the city of Memphis. While teaching in Mississippi, one of her pupils became ill with smallpox. Every one in the community was so frightened that no one would nurse the boy. Miss Davidson closed her school and remained by the bedside of the boy night and day until he recovered. While she was at her Ohio home on a vacation, the worst epidemic of yellow fever broke out in Memphis, Tennessee, that perhaps has ever occurred in the South. When she heard of this, she at once telegraphed the Mayor of Memphis offering her services as a yellow-fever nurse, although she had never had the disease.

Miss Davidson's experience in the South showed her that the people needed something more than mere book-learning. She heard of the Hampton system of education, and decided that this was what she wanted in order to prepare herself for better work in the South. The attention of Mrs. Mary Hemenway, of Boston, was attracted to her rare ability. Through Mrs. Hemenway's kindness and generosity, Miss Davidson, after graduating at Hampton, received an opportunity to complete a two years' course of training at the Massachusetts State Normal School at Framingham.

Before she went to Framingham, some one suggested to Miss Davidson that, since she was so very light in color, she might find it more comfortable not to be known as a colored woman in this school in Massachusetts. She at once replied that under no circumstances and for no considerations would she consent to deceive any one in regard to her racial identity.

Soon after her graduation from the Framingham institution, Miss Davidson came to Tuskegee, bringing into the school many valuable and fresh ideas as to the best methods of teaching, as well as a rare moral character and a life of unselfishness that I think has seldom been equaled. No single individual did more towards laying the foundations of the Tuskegee Institute so as to insure the successful work that has been done there than Olivia A. Davidson.

Miss Davidson and I began consulting as to the future of the school from the first. The students were making progress in learning books and in developing their minds; but it became apparent at once that, if we were to make any permanent impression upon those who had come to us for training, we must do something besides teach them mere books. The students had come from homes where they had had no opportunities for lessons which would teach them how to care for their bodies. With few exceptions, the homes in Tuskegee in which the students boarded were but little improvement upon those from which they had come. We wanted to teach the students how to bathe; how to care for their teeth and clothing. We wanted to teach them what to eat, and how to eat it properly, and how to care for their rooms. Aside from this, we wanted to give them such a practical knowledge of some one industry, together with the spirit of industry, thrift, and economy, that they would be sure of knowing how to make a living after they had left us. We wanted to teach them to study actual things, instead of mere books alone.

We found that the most of our students came from the country districts, where agriculture in some form or other was the

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main dependence of the people. We learned that about eighty-five per cent. of the colored people in the Gulf States depended upon agriculture for their living. Since this was true, we wanted to be careful not to educate our students out of sympathy with agricultural life, so that they would be attracted from the country to the cities, and yield to the temptation of trying to live by their wits. We wanted to give them such an education as would fit a large proportion of them to be teachers, and at the same time cause them to return to the plantation districts and show the people there how to put new energy and new ideas into farming, as well as into the intellectual and moral and religious life of the people.

All these ideas and needs crowded themselves upon us with a seriousness that seemed well-nigh overwhelming. What were we to do? We had only the little old shanty and the abandoned church which the good colored people of the town of Tuskegee had kindly loaned us for the accommodation of the classes. The number of students was increasing daily. The more we saw of them, and the more we traveled through the country districts, the more we saw that our efforts were reaching, to only a partial degree, the actual needs of the people whom we wanted to lift up through the medium of the students whom we should educate and send out as leaders.

The more we talked with the students, who were then coming to us from several parts of the State, the more we found that the chief ambition among a large proportion of them was to get an education so that they would not have to work any longer with their hands.

This is illustrated by a story told of a colored man in Alabama, who, one hot day in July, while he was at work in a cotton-field, suddenly stopped, and, looking towards the skies, said: "O Lawd, de cotton am so grassy, de work am so hard, and the sun am so hot, dat I b'lieve dis darkey am called to preach!"

About three months after the opening of the school, and at the time when we were in the greatest anxiety about our work, there came into the market for sale an old and abandoned plantation which was situated about a mile from the town of Tuskegee. The mansion house—or "big house," as it would have been called—which had been occupied by the owners during slavery, had been burned. After making a careful examination of this place, it seemed to be just the location that we wanted in order to make our work effective and permanent.

But how were we to get it? The price asked for it was very little—only five hundred dollars—but we had no money, and we were strangers in the town and had no credit. The owner of the land agreed to let us occupy the place if we could make a payment of two hundred and fifty dollars down, with the understanding that the remaining two hundred and fifty dollars must be paid within a year. Although five hundred dollars was cheap for the land, it was a large sum when one did not have any part of it.

In the midst of the difficulty I summoned a great deal of courage and wrote to my friend General J. F. B. Marshall, the Treasurer of the Hampton Institute, putting the situation before him and beseeching him to lend me the two hundred and fifty dollars on my own personal responsibility. Within a few days a reply came to the effect that he had no authority to lend me money belonging to the Hampton Institute, but that he would gladly lend me the amount needed from his own personal funds.

I confess that the securing of this money in this way was a great surprise to me, as well as a source of gratification. Up to that time I never had had in my possession so much money as one hundred dollars at a time, and the loan which I had asked General Marshall for seemed a tremendously large sum to me. The fact of my being responsible for the repaying of such a large amount of money weighed very heavily upon me.

I lost no time in getting ready to move the school on to the new farm. At the time we occupied the place there were standing upon it a cabin, formerly used as the dining-room, an old kitchen, a stable, and an old hen-house. Within a few weeks we had all of these structures in use. The stable was repaired and used as a recitation-room, and very presently the hen-house was utilized for the same purpose.

I recall that one morning, when I told

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an old colored man who lived near, and who sometimes helped me, that our school had grown so large that it would be necessary for us to use the hen-house for school purposes, and that I wanted him to help me give it a thorough cleaning out the next day, he replied, in the most earnest manner: "What you mean, boss? You sholy ain't gwine clean out de hen-house in de *day*-time?"

Nearly all the work of getting the new location ready for school purposes was done by the students after school was over in the afternoon. As soon as we got the cabins in condition to be used, I determined to clear up some land so that we could plant a crop. When I explained my plan to the young men, I noticed that they did not seem to take to it very kindly. It was hard for them to see the connection between clearing land and an education. Besides, many of them had been school-teachers, and they questioned whether or not clearing land would be in keeping with their dignity. In order to relieve them from any embarrassment, each afternoon after school I took my ax and led the way to the woods. When they saw that I was not afraid or ashamed to work, they began to assist with more enthusiasm. We kept at the work each afternoon, until we had cleared about twenty acres and had planted a crop.

In the meantime Miss Davidson was devising plans to repay the loan. Her first effort was made by holding festivals, or "suppers." She made a personal canvass among the white and colored families in the town of Tuskegee, and got them to agree to give something, like a cake, a chicken, bread, or pies, that could be sold at the festival. Of course the colored people were glad to give anything that they could spare, but I want to add that Miss Davidson did not apply to a single white family, so far as I now remember, that failed to donate something; and in many ways the white families showed their interest in the school.

Several of these festivals were held, and quite a little sum of money was raised. A canvass was also made among the people of both races for direct gifts of money, and most of those applied to gave small sums. It was often pathetic to note the gifts of the older colored people, most of whom had spent their best days in slavery. Sometimes they would give five cents, sometimes twenty-five cents. Sometimes the contribution was a quilt, or a quantity of sugar-cane. I recall one old colored woman, who was about seventy years of age, who came to see me when we were raising money to pay for the farm. She hobbled into the room where I was, leaning on a cane. She was clad in rags; but they were clean. She said: "Mr. Washin'ton, God knows I spent de bes' days of my life in slavery. God knows I's ignorant an' poor; but," she added, "I knows what you an' Miss Davidson is tryin' to do. I knows you is tryin' to make better men an' better women for de colored race. I ain't got no money, but I wants you to take dese six eggs, what I's been savin' up, an' I wants you to put dese six eggs into de eddication of dese boys an' gals."

Since the work at Tuskegee started, it has been my privilege to receive many gifts for the benefit of the institution, but never any, I think, that touched me so deeply as this one.

[TO BE CONTINUED]

Our Christmas Dawn

By Harriet Winthrop Waring

O Christmas dawning, throb and glow!
O roses budding, bursting, blow!
O sweet winds come, and sweet winds go!
Our happy hearts are beating so!

O larks in meadows wide and green,
Bearing on breast gold shield of sheen
And arabesque; a gold-robed queen
Were humbled, thee beside her seen!

O blue of sky, O blue of bird!
O sweetest song that e'er was heard!
Creation chaunts at heavenly word
The song divine that God has stirred.

Stirred with His breath this Christmas dawn,
This dawn supreme when Christ was born!
Forgot the pain; forgot the thorn;
Forgotten grief this Christmas morn!

California.

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In a Woodsman's Way

By Rowland Thomas

IT was in the fall of the year that François first became aware of it. The woods were splashed with yellow and gold and crimson, and the acorns and beechnuts were pattering down upon the dry brown leaves that carpet the forest floor. There was something he wanted. He felt it as he gazed on the glory of the leaves, and caught the scent of drying grass that floated to him through the languid air. He felt it more as he rested of a noon in some sunny nook, and the quiet of the hour was broken by the booming flight of a partridge or the shrill "conk" of a triangle of wild geese flying southward.

At last, one day, as he was lying on a grassy bank, sniffing the keen, fresh breeze that brought with it the odor of the birches, he understood what it was he wanted. An ermine was lying at his feet, wearing its winter coat of rich, thick fur. He had never caught one so early before, and it should have been sign of rejoicing.

"Why," questioned François of himself as he stirred the limp white body, half disdainfully, with his moccasin, "why, mon garçon, do you care no more for the trapping? And why does the falling of the leaves make you so sad? You have been homesick before for the leaves and the birds and the flowers, my boy, but never like this. You think you want something, but you don't know what it is. Ma foi, thou hast a cabin, and bacon, and flour, and tea, and powder, and—"

François stopped to watch a jay extract a fat, sleepy grub from a crack in a maple. When the grub had quite disappeared, he continued:

"What more could one want? Thou hast all that one could be homesick for, except—a home. And to have a home means to have—"

François was so surprised at the new turn of his thoughts that he stared hard at a chipmunk for relief. But the striped thing only flicked its tail at him, and he had to go on.

"Par le bon Dieu, it must be Marie that you want," he confessed, half surprised and all ashamed. "Assuredly, it is Marie. Little Marie, old Onc Pierre's little granddaughter, the little girl you used to play with. Bah, fool! what can a big, rough fellow like thee want of a little, soft thing like that? Thou does not want her, boy."

So François assured himself as he tramped home to his little cabin, and cooked and ate his lonely supper, and smoked his evening pipe. He even assured himself of it after he had exchanged his moccasins for the big, clumsy shoes with which he sometimes tortured his feet, vaguely feeling that it was good form, and had strolled down to the shore.

"It is very lonesome here," he said, as the mounful cry of a loon came floating in over the dark waters of the lake. He caught sight of a dim light away off on the other shore. "Assuredly," he exclaimed, as he pushed off his canoe, "one may go to see Onc Pierre, even if one does not want Marie."

It was very cheerful in the little cabin after the gloom of the lake. The huge pile of logs in the big fireplace was roaring and snapping and making the shadows dance over the bright tin plates and cups, and the old rifle resting on the antlers, and the silvery hair of the old voyageur, who was kneeling before the fire and mending a snare by its fitful light. He glanced up at the opening of the door.

"Bon soir, p'tit gar," he said. He still called François his "little boy," though the latter stood an inch higher in his moccasins than even Pierre had done in his best days. There was silence for a moment. François glanced round the room—not that he cared if any one else were there, of course. The old trapper straightened his bowed shoulders and looked round.

"Marie, it is François," directing his words at the shadowy corner where the spinning-wheel stood.

"Ah, bon soir, p'tit gar," mimicked a soft, mocking voice. "It is indeed François. Pardon, M'sieu, that I did not remember. It is so long since one has

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seen you here; since yesterday, is it not?"

An imp of a girl danced forward into the firelight, her eyes sparkling with mischief beneath the demurely lowered lids. She courtesied low, till the great skein of yarn that hung on her arm swept the floor. "Bon soir, M'sieu," she repeated. François turned crimson.

The old man gazed fondly at the girl. "Forgive her, lad," he said; "il n'y a que son badinage." François shook his broad shoulders as if he had taken a plunge into the lake. "Yes, assuredly, it is only her fun," he murmured, feebly. He turned to the fire and began to talk about the signs of the winter, the silver fox he had seen the week before, everything he could think of.

But all the time his eyes would wander to that corner; and every time a flicker of light fell on the brown head bowed over the skein from which she was winding, and the soft outline of her cheek and neck, and the slim, graceful hands that whirled the ball so swiftly, he was reminded that he wanted something. But never a glance did he get from the downcast eyes. "Bah, fool!" said François to himself, "she would not have you. Even if you wanted her," he added quickly, for there was an odd feeling in his throat.

Now the work was not going so smoothly. The skein was snarled, and François caught, or thought he did, just the faintest little sigh of vexation from the corner. It was too much for him.

"Shall I not help?" he asked, and strode over to her.

"Ah, at last, M'sieu," she began, merrily, letting her glance run up the tall figure beside her. "Indeed, it has taken you long to see—" She stopped short as her eyes reached his face. "Yes, thank you, François," she said, nervously, for she had seen something new and strange in his glance.

They sat in silence. She was winding now as though her life depended on it. She never raised her eyes, hid beneath the long, dark lashes, and there was a little flush under the soft brown of her cheek. As François gazed on her, so small and weak and troubled, a strange new feeling scemed to be choking him. She bent forward to untangle a knot, and her little hand touched his, and they both trembled and drew back. A little further, and the skein was getting very tangled. The brown head and the black were very close together now. Suddenly their eyes met.

Old Pierre straightened up quickly. "Bless me," he cried, "what was that?"

"It was only a knot, gran'père."

Pierre sunk back. "I must be getting deaf," he muttered. "I thought I heard something."

It was a very quiet and rosy little maid who at last consented to let François lead her forward into the firelight. But he was very straight and proud and resolute, now that he had found what he had wanted.

"Onc Pierre," he said, "Marie and I have found out that we love. May we have each other?"

The silvery head sank a little lower, but the old man did not look up. "Dost thou love him, little one?" he asked after a moment.

The girl hesitated, then nestled close to the great figure beside her. "I have loved him all my life, gran'père," she said, simply.

The old voyageur rose, and joined their hands gently in his gnarled and wrinkled one. "The good God bless you, my children," he cried. "It is for this alone I have lived, ever since I took you in as my son, p'tit gar. And now that you know that you love each other, my work is done."

And then they sat down close together, all three, before the great fire, and what they said that night no one knows save those who said it.

After that day François was sad no longer as he wandered through the forest, and Marie was happy in the thousand duties of a bride-to-be. And old Pierre was happy and sad as well—happy in the realization of his hope, sad as he dreamed of all the active past, and felt that now his work was done. He began to grow old all at once, and to live in the past, as those do who know they have no future. So the autumn wore away, the last leaves came fluttering down, the gray sky hinted of the coming snow, the sun sank low into the southern sky. And at last the clear, cold Christmas Eve was come—the wedding night.

Onc Pierre's cabin was gay with all the greenery of the winter woods, spruce and cedar and ground-pine, and the vines of

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the partridge-berry, pulled from beneath the snow on sunny banks. All the simple folk of the woodland were there, man, woman, and child, for a wedding is a rare thing with them. Charles had forgotten the otter that Henri got from him for a "doctored" bearskin, and greeted him with broad grin and hearty grip of the hand. And Jean and Alphonse and the rest agreed to forget that dispute about the cutting of the hay in the intervale meadow. Best of all, old Père Dubois had come from the settlement to lend the sanction of the Church to the occasion, though he was short-winded and had to walk the whole distance on snowshoes. He brought a string of big gold beads for the bride, whom he had held, a very red and unwilling captive, at a christening not so many years before. And Onc Pierre received them all with the stately, simple courtesy of the true old voyageur.

Then François, joyous and grave at the thought of all the life before him, led forth his little trembling bride, and they were married.

When the priest had finished the simple words of the service and blessed them, they all sat down to the feast, and the Père's red, jolly face beamed radiantly from the head of the table as they ate with the appetite of the forest, and drank their toasts in the fiery whisky which is the woodsman's wine, to the bride and groom and to their happy life.

And last of all François arose with brimming glass and said: "Friends, there is one whom we must not forget, who has been to Marie all in all, and who took me in when I was alone and friendless, and made a man of me. A health to Onc Pierre, and may he live long to be happy with us!"

And in the shout that followed, Onc Pierre reached out and gripped his hand in silence.

Then they went out into the moonlight that flooded all the silent forest. A sledge was waiting, with a dozen stout runners, to bear Marie to her new home. But she was pressed close to the old man's breast, and the tear-drops sparkled in her eyes as she told him how she loved him just as much as ever. And François, trying to be jolly, though his deep voice rasped in his throat, and his eyes were misty, told him he must come and live with them and be their child now. The old man clung so closely to the girl that she was frightened, and asked him was he very sad. And he replied, "Not sad at all, p'tite, but very, very happy." Then he pressed François's hand again, and whispered, "God bless you and make you happy, my children." And then François lifted his bride to his broad breast and bore her off to the night and the future, and left the old man there alone.

Pierre watched the gay procession file off into the moonlight, across the gleaming ice, singing that old song of the voyageurs:

Derrière chez nous y-a-t-un étang,
En roulant ma boule.

Then he turned back to his cabin. He was not sad, but very weak. He tottered as he moved about, extinguishing the candles, and then sank down on the heap of furs that made his bed. It was very quiet. The ticking of the little clock, the clock he had bought as a present for his own bride, the crackle of the fire, the purring of the kettle, all seemed to say, "Good-by, old friend; your work is done." He sank back further on the furs, and watched the shadows playing on the roof. He seemed to see there all the Christmas Eves he had known before. And then there came into his mind the story—how often it had come in the last few weeks!—the story of the great canoe, in which the souls of old voyageurs roam above the forest that they loved, and how on Christmas Eve they come to receive the souls of other comrades, whose work on earth is done. He seemed to see them all, the friends of his youth and prime—Jacques, and Baptiste, and Jules, and the rest. Were they beckoning to him? His work was surely done; his children were happy. He let himself sink into the soft, warm furs and crossed his toil-worn hands above his breast. "Good-by, my little ones, God bless you!"

A breeze came sighing in from the depths of the forest, and murmured in the branches of the great dark pine that towered over the little cabin. The last notes of the wedding song echoed across the lake:

Rouli, roulant,
Ma boule roulant.

But Pierre heard them not; to him it was the rush of the great canoe and the call of his comrades. "Here, friends,

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here!" he cried faintly, and struggled up to a sitting position. "Here I am. To work once more. En avant, my braves, en avant!"

He fell back, his brave old heart still forever. The last embers of the fire flickered out; the moon, swinging through the sky, flooded the old man's quiet face with its peaceful light, and all was still save the little clock that had ticked out his life, and the night wind in the branches of the forest.

Education in the Philippines[1]

By Phelps Whitmarsh

Special Commissioner for The Outlook in the Philippines

NOW that we have occupied the principal islands of the Philippine archipelago for nearly two years and a half, and have come, I hope, to realize how little we know the character of this Europeanized Asiatic native, who, like a bad boy, is still kicking and crying for his own way, it is slowly dawning upon most of us that to establish ourselves here permanently, as friends rather than as conquerors, we must rely mainly upon teaching, tact, and time. The army, if strong enough, may force peace, as a child may be whacked into sullen obedience; but, with all deference to the value of the "rod," we all know that the rod alone is not a sufficiently broad education for any boy. I do not mean to say that the time has come when the rod may be placed on the shelf; for this strange Chino-Spanish-Malay youngster still needs correction, and it must at least be held over him for many years to come; but now that he has acknowledged that we can whip him, we should prove to him by our acts that the whipping will be for his own good. And I think we cannot do this without the establishment of civil government.

There are those here who do not think that the time is ripe for civil government, inasmuch as the war is not yet over; there are those, too, who believe that the civil affairs of the islands should be administered by military officials. I am frank to say that I do not agree with them. First, because there are several peaceful provinces where civil government may be successfully established and a beginning made; and, secondly, because a good army officer is not necessarily a good civil administrator. In a few cases he has proved himself to be both, but, as a rule, an army officer is no more fitted for civil administration than a civil administrator is fitted to become an army officer. He may, I repeat, be entirely capable of filling both positions, as a doctor may be capable of writing an excellent brief, but, generally speaking, his training has made him a soldier and a soldier only.

The education of the Filipino, which must be the Alpha and Omega of all our work here, has progressed slowly and unsatisfactorily under military rule; not for a lack of labor or of interest, but for want of experience and special supervision. It is an example of what I have already tried to point out, namely, that a good army officer is not necessarily good for everything else. School organization, like army organization, requires the knowledge of a specialist; it is not to be expected that a school specialist would have great success in organizing an army, or *vice versa*. With the coming of the Civil Commission, however, and the appointment of Mr. Frederick W. Atkinson as Superintendent of Public Instruction for the Philippines, this most important question has taken some definite shape, and the educational future looks more promising. Mr. Atkinson is a Harvard graduate, class of 1890, and until called to the Philippines he was Principal of the High School in Springfield, Mass. He has taken hold of matters with a good deal of enthusiasm, and, notwithstanding the fact that the work before him is a large one, beset with difficulties and complications, he bids fair to give the islands a modified American school system within a reasonably short time.

In considering education in the Philippines, it seems advisable at first to go back a little and give a brief outline of what was done under Spanish rule and during the two years of our own military govern-

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ment, and later to sum up the present outlook.

Under Spanish law there was established here a system of primary schools, with the regulation that one male and one female teacher should be provided for each five thousand inhabitants. Even this wretchedly inadequate provision was never carried out. According to the report of the Philippine Commission, who estimated the entire population at 8,000,000, there was but "one teacher to each 4,179 inhabitants." There were neither school-houses, modern furniture, nor good text-books. The schools were then and are to this day held in the teachers' residences or in buildings hired by the municipalities and used by the principals as dwellings. In some of the schools there were wooden benches and tables, but it was not unusual to find a school without any seats for the pupils.

In these elementary schools, which were entirely under the supervision of the friars, reading, writing, sacred history, and the catechism were taught in the dialect of the province. No adequate provision was made for the training of teachers, and the majority of them did not understand Spanish. In the larger towns the four arithmetical processes were attempted, the geography was used as a reading-book, and the girls were taught embroidery and needlework. The tendency was to emphasize the secondary and higher education of a few clever pupils, rather than to promote the primary education of the masses, with the result that a few persons have stood out prominently as educated Filipinos, while the bulk of the people are either without education or have only acquired the mechanical processes of reading and writing. The small amount of school instruction the average Filipino received in Spanish times, indeed, has tended neither to broaden his intelligence nor to develop his independence of thought and action.

It is on record that when the Spaniards came to the Philippines the natives could read and write their own languages. At the present time, owing to the mechanical teaching and the undoubted desire of the friars to keep the people in ignorance, the masses can scarcely do more than this. The Spanish Minister for the Colonies, in a report made December 5, 1870, refers to the religious orders as follows: "While every acknowledgment should be made of their services in earlier times, their narrow, exclusively religious system of education and their imperviousness to modern or external ideas and influences, which every day become more and more evident, render secularization of instruction necessary."

On an average, those pupils who came to school attended from their seventh to their tenth year. The teachers were classified according to the importance of the town in which they served, and their compensation was so inadequate that the calling was looked down upon. Appointments were governed largely by length of service rather than by quality of service, with the result that anything like professional enthusiasm was unknown. It is asserted by the religious orders that in 1897 there were 2,167 public schools in the Philippines. If this be true, then, I say, more shame to the orders; for, with the results before us, this assertion is an advertisement of the friars' incapacity as educators.

During the two years of American military government the education of the Filipinos has progressed somewhat on the same lines as under Spanish law, though with a distinct improvement in Manila and a few other points. The unsettled state of the country, and the greater necessity of advancing matters purely military, have very naturally put the educational question somewhat in the background; so that at present it may be said that education throughout the islands is in a chaotic condition. The schools that have been re-established are poor, there has been no attempt at gradation of pupils, and the work, lacking proper supervision, is aimless.

General Otis was interested in education, and it was his desire that army officers should open as many schools as possible. He selected and ordered the text-books now in use. This would have made a good beginning had General Otis been as good a school superintendent as he is a soldier; but as things are, the text-books are unsuitable. Several of the district commanders appointed officers to act as superintendents of schools, among which were several chaplains. The appointment of the latter was not well considered, as, to the people, it meant sectarianism—

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Spanish friars being supplanted by American priests. In some few instances these attempts at supervision of schools have been successful. Captain John G. Ballance, who has had charge of schools in northern Luzon, has worked to some end. As a result of his interest, one hundred and twenty schools have been opened and fairly well equipped. He has found it difficult to get teachers, as is the case nearly everywhere; but he has advanced instruction in English by detailing soldiers for the work.

In the island of Cebu there has been considerable educational activity; Colonel McClernand himself gave his personal attention to the subject. The same is true of the civilized part of Mindanao, where General Kobbe's influence is felt. But these instances are exceptions. The reports on schools by the district commanders are incomplete, six out of the fifteen not making any report. From these reports, about one thousand schools are now in operation. It must be said, however, that the equipment in most cases is entirely inadequate, consisting ordinarily of old books used in Spanish times. Up to September 1, 1900, between forty and fifty thousand dollars was expended by the Military Governor for stationery and text-books, the latter principally in Spanish. A large part, if not the larger part, of this money was used in Manila. Outside of Manila very little has been done in the way of English instruction, though here and there soldiers have been detailed to teach. The commanding officers are unanimous in urging English instruction and in asking for English teachers. As an instance, Brigadier-General Young asks for seventy-five English teachers for his department. This is due to the fact that the natives everywhere are eager to learn English—a desire which I think should be encouraged by all possible means. Native teachers' salaries at present average about twelve dollars (Mexican) per month for women, and twenty dollars (Mexican) per month for men. In general, it may be said that while education in the Philippines under military supervision has progressed in spots, it has not advanced much as a whole, the reason for which is lack of experience and system.

Concerning the outlook—and of course it can be no more than an outlook at present—I have interviewed Superintendent Atkinson. The result of my interview is substantially as follows:

"I believe that a well-directed system of education will prove one of the most forceful agencies in elevating the Filipinos materially, socially, and morally, and in preparing them for self-government. Every effort should be made to adapt public-school provisions to the conditions existing in the different islands. According to American standards, the ideal school is a non-sectarian, graded school with a prescribed course and definite standards for each year, under charge of trained teachers, housed in suitable buildings; but modifications of this ideal must be made to bring instruction within the reach of the entire child population. In the larger towns there must be six grades or classes. In some of the smaller towns schools will have to be organized under conditions which will preclude an immediate compliance with the standard to be set for the larger towns. It may be necessary in the more sparsely settled parts of the country for teachers to journey from barrio to barrio, as is now done in Norway and Sweden. Common schools should be established everywhere, and, as a minimum standard, every child should be taught to read and write in the English language, and arithmetic. It is to be hoped that at the same time the children will have acquired a good knowledge of the history of these islands, Spain, and the United States, a knowledge of geography, a fair acquaintance with nature, a training in 'first aid to the injured,' and in the use of their hands. The method is going to be greatly different from that common to American education. Those old, time-honored lessons called 'object-lessons,' which have been abolished nearly altogether in the United States, should be introduced into the Philippine schools; later to be superseded by a series of lessons known under various names, such as manual work, illustrated lessons, conversation lessons, constructive lessons, and kindergarten. Parallel with the text-books which tell about things should be teaching from the things themselves. Work in nature-study should be used to counteract the bookish tendency noticeable in the schools.

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"In regard to school organization, the peculiar conditions existing here demand a centralized control of the school system. There should, I think, be careful State supervision of all public schools. Insular and provincial superintendents will be needed to assist the General Superintendent. Town and city superintendents will hardly be possible for some time. District superintendents corresponding to our country system of supervisors are needed first. In the centralized system of school organization, which is best fitted for this archipelago, the General Superintendent will find the district superintendency a most efficient channel for reaching the people of these islands, and an opportunity for learning the needs of each particular island or province. The duties of these men would be to see that schools are established and proper buildings constructed, to regulate courses of study, to inspect schools regularly, to pass upon the qualifications of teachers, and to collect and transmit school statistics to the central school anthorities. It is essential to the success of this system that these assistant school superintendents shall be first-class men, and that they shall possess business ability as well as professional skill. I have recommended that an assistant superintendent be secured for each of the fifteen departments.

"The best way to insure the success of the schools throughout the archipelago is to enlist in every possible way the interest of local authorities. There should be a visiting and advisory committee appointed in each town; at present by the commanding officer, and later by the provincial superintendent after consulting the municipal authorities. This visiting and advisory board should be charged with the duty of reporting monthly to the department superintendent the condition and attendance of the pupils, and should generally supervise the schools.

"It is hardly practicable, I believe, to make native languages the basis of education, as it would necessitate the employment of a large corps of translators to put not merely school primers into the principal dialects, but large numbers of books of every sort. Most of the commanding officers report that 'no instruction in native dialects is desirable,' and also that there is no need of perpetuating the Spanish language, for only a small proportion of the population understand much Spanish. English is undoubtedly desired by the people, and it should be the language basis of public-school work; but it should be introduced gradually, no active steps being made to exterminate any dialect. It is necessary that teachers sent into the provinces shall learn the dialects of the people with whom they are associated.

"The text-books in Spanish which were ordered by the military Department of Education and are being distributed are unsuitable, since they tend to perpetuate the Spanish language and to delay the introduction of English as a basis of instruction. In this regard I have recommended that English arithmetics, histories, and geographies be ordered. It will be found, I believe, as time goes on, that the best plan is to introduce the English language gradually all over the islands, and at the same time—so as to keep alive a proper sentiment—to translate as much as possible of our own literature into the native languages. English instructors for the provinces are greatly needed. It should be possible for the General Superintendent to furnish English instructors upon the requisition of any commanding officer.

"Primary instruction should be obligatory for all children between the ages of six and twelve years. Parents who fail to conform should be compelled to do so by fines. This will be hard to carry out for some time yet, but it can be done in the cities and larger towns.

"I am convinced that no religious denomination should have any right to teach its particular faith in schools supported by public funds. Although the religious conditions here at present are very different from those in America, still they are not wholly dissimilar. Until recently the Roman Catholic Church was the only one existing in these islands. Now, however, other denominations have commenced work, and soon all will be represented. Moreover, there are those who have no religious faith. If we are to have a permanent school system, we must accept the fundamental principle of American civilization, that schools shall not be sectarian. I see only failure, too, in our attempt to Americanize the Filipino youth if we allow the school buildings to be used for religious

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instruction. The religious orders have once had full control, and it will be hard to free the schools of that control. The friars have once been the sole supervisors of the schools, and to permit them to enter the schools for educational purposes would be to enable the Church to continue its influence; and this influence may well be reckoned upon as antagonistic to the American public-school system, the main purpose of which is the development of individuals who will think and act independently.

"These are the principal questions relating to education in the Philippines. Of course we have a great number of needs, as we are practically on virgin soil. We want funds; better, and better-paid, native teachers; modern school buildings and equipments; normal, agricultural, commercial, technical, and special schools; in fact, we are much in the condition of a young couple who have just gone to housekeeping. The present educational system needs to be modernized and secularized. I shall work for a gradual extension of a modified American school system throughout the archipelago. And I must say that my view of the educational situation here is an optimistic one—despite the fact that the present equipment is mostly light and air. The natives may not be as skillful as the Japanese, nor possess the business capacity of the Chinese, yet I am convinced that they are intelligent. I find that many of them are making efficient clerks and assistants in Government offices and business houses. Their work must be planned out for them, I understand, and they probably have little initiative, but one must remember that their limited school instruction has not made them independent either in thought or action. In the schools I see a tendency among the pupils to give back like phonographs what they hear, read, or memorize, without, apparently, thinking for themselves. As a rule, however, they possess unusual mechanical skill, and they excel in writing, drawing, and carving. In music and poetry they are also very apt, though it is said they have little originality. The American teachers who are here report that the native children cannot take in as much as our American children, and that they cannot apply themselves to mental work for any length of time. Nevertheless, they certainly have a strong desire to learn, or rather, I am compelled to say, to be thought learned."

The Ethical Significance of Shakespeare's Tragedies[1]

By Hamilton W. Mabie

MR. DENTON SNIDER, who has interpreted Shakespeare with breadth of view and keenness of insight, and has brought out with convincing clearness the poet's conception of life and art from the institutional point of view, describes the Shakespearean drama as "the grand Mystery Play of humanity." The essence of the mystery play was the disclosure of a divine power at work in the world dealing directly with human affairs; the interior union of the seen with the unseen, of the temporal with the eternal, of the human with the divine, was set out in childlike simplicity in these dramas of mediæval faith and genius. In Shakespeare this disclosure of an invisible background against which human life is set, and from the order of which it cannot escape without setting tragic forces in motion, took on a new and deeper form in the Tragedies which came from his hand in uninterrupted succession after 1601. In these dramas all the elements of power and art which were present in germ in the Mystery, the Morality, and the Interlude were unfolded and harmonized in the spirit of freedom and with the feeling for beauty which were the gifts of the Renaissance to the greatest of its children.

Shakespeare was pre-eminently a poet, and it is highly improbable, therefore, that

[1] This paper forms one of the chapters of Mr. Mabie's "Shakespeare: Poet, Dramatist, and Man," lately published by the Macmillan Company in book form.

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he thought out in advance the philosophical bearings of his art and worked out for himself a systematized conception of life. Even Goethe, whose insight into the principles of art productivity was as clear and final as his creative genius was direct and spontaneous, was primarily a poet and secondarily a critic or philosopher. There is every reason to believe that Shakespeare's view of life came to him through the gradual disclosure of an experience which was rationalized and interpreted by habitual meditation. A nature of such sensitiveness and receptivity as his would feel the beauty of the world and the variety, the interest, and the humor of life as he felt these things in the years when he was serving his apprenticeship and, a little later, writing the Comedies. Such a nature, constantly fed by that vital sympathy with men which is a part of the gift of genius, steadily deepened and clarified by experience and illumined by the insight of genius, would inevitably pass through the show of things to the moral order behind them, and discern more and more clearly the significance of character in the fortunes and fates of men, as Shakespeare did in the period of the historical and purely poetic dramas.

If at this stage a deep and searching crisis were to occur in the spiritual life of such a man, misfortune overtake the men whom he loved and who personified for him the spirit and genius of his time, and that time, so splendid in its earlier promise and performance, was overclouding like a day fast hastening to night, his vision would insensibly widen and deepen, as did Shakespeare's when he entered upon the period of the Tragedies. Through all the earlier years in London he was steadily approaching the mystery of life; in the years of the Tragedies he entered into that mystery and was enfolded by it. He wrote the Tragedies as he had written the Comedies, because the creative impulse was on him and play-writing was his vocation; but the order of the world which comes to light in them, giving significance to human striving and suffering, was not less clearly seen nor less au thoritatively revealed because Shakespeare did not definitely set it before him as the object of his artistic endeavor. The poet is a more impressive witness to the ethical order of life than the moralist, because his discovery of that order is, in a sense, incidental and unintentional; he sees it, not because he set out to discover it, but because it is there and he cannot avoid seeing it.

That Shakespeare deliberately, and in a spirit of philosophic detachment from life, studied, after the manner of a psychologist, the phenomena of experience, and formulated a system of interpreting those phenomena, is incredible in the exact degree in which one comprehends his nature; that he was blind to this great order, that he did not discern what he saw nor understand what he said, that his mind was simply a mirror in which was caught up the reflection of a world which he never realized in consciousness, is still more incredible. When he laid aside the dramatic mask, as he did at times in the Sonnets and more than once in the plays, and notably in "Troilus and Cressida," he made it plain that he understood the significance of his own thought, and that his attitude toward the great matters with which he deals was intelligent and deliberate, if not at all moments self-conscious.

It was his rare good fortune as an artist to pluck the fruits of the most searching scrutiny of the facts of life without losing that free and captivating spontaneity which is the joy of art; to command the knowledge of the psychologist without losing the magic of the poet; to be at the same time one of the most penetrating of thinkers and the most beguiling of poets, with a clear vision of the deepest realities of existence and a voice full of the careless, rapturous melody of birds under the free sky.

In the period of the Tragedies Shakespeare set forth with perfect clearness his view of man's place and meaning in the world. His whole conception of the authority and significance of human nature rests on personality—the master word of the thought of the Western world and the source of its formative ideas of freedom, responsibility, beauty, democracy, the reality of experience, the dignity of individual effort, and personal immortality. In the Tragedies Shakespeare worked out in dramatic form this central conception about which Western thought, since Plato, has organized itself. He exhibits the individual man as shaping his destiny largely

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by his own will; as fashioning himself chiefly through action, by means of which ideas and emotions are transmuted into character and re-form the man. The problem of life, as it is presented in the Shakespearean dramas, is to bring the individual will into harmony with the institutional life of society, organized in the family, the Church, and the State; and to bring these institutions into harmony with the immutable principles of righteousness. This result is brought about in the Tragedies by the collision of the individual with the established order, either to his own hurt or to the betterment of the order itself; and the moment of collision is the moment of tragedy. It is at this moment, when the inner subjective force of the man sweeps into light through action, becomes objective and begins to affect others, to set in motion reactions upon himself and to change the order of things about him, that Shakespeare fastens attention upon the tragic character; and, through the collision between his will and the order of society or of life, reveals as by a lightning-flash the soul of the man and the visible or invisible order in which his life is set.

As clearly as does Dante, though in a very different fashion, he shows the inevitable reaction of the deed upon the doer, and so strikes into sudden light the massive and all-embracing moral order of life. He swept away the last lingering shadows of the pagan conception of fate by showing that character is destiny, and that "character is the only definition we have of freedom and power."

In the word character—the organization of impulse, emotion, will, and deed into a permanent, self-conscious personality, which becomes a shaping force in the world—is to be found the key to Shakespeare's conception of life and of the function of dramatic art. If he made plays which were suited to the taste of his age and were skillfully adapted to the limitations and possibilities of the stage in his day, he also made dramas which disclosed the most searching study of human experience, and the most adequate and ultimate interpretation and representation of that experience in the forms of art. He was at once a trained and practical playwright, with a first-hand knowledge of his business and of his constituency, and he was also a thinker and an artist of the first order; and there was no contradiction between the man of skill and the man of genius in the same personality. The difficulty in understanding and accepting the many-sidedness of Shakespeare and the happy balance of spontaneity and reflection in him has its roots, not in the limited potentialities of the human spirit, but in the lack of imagination on the part of his readers. The miracle of genius—that magical insight which is apparently independent of character in its origin, but largely dependent on character for harmonious and adequate expression; which never originates in any kind of education, but is largely conditioned upon education for its free and full development—is incredible to those who strive to reduce life and its arts to a set of formulæ, and to divide men arbitrarily into types which are consistent throughout. Shakespeare is not to be explained by a formula nor to be studied as a type of mind formed by a rigid method; he was neither an irresponsible genius, to whom great thoughts, unerring insights, and moments of inspired speech came without sequence or relation to his inner life, nor was he a systematically trained, intensely self-conscious workman, whose happiest strokes were planned with the nicest sense of craftsmanship, and whose consistent and coherent view of life was thoroughly thought out before the first studies were put on paper.

He was primarily and always a poet; it was as a poet that he first won recognition, and it was in the poetic temper and view of things that he found refuge and peace after the period of the Tragedies was passed; and during the years when the dramatic instinct and impulse dominated him and shaped his work, his methods, his spirit, and his relations to his vocation were those of a poet. As a poet he saw with the clearness of direct vision and felt with the freshness and power of spontaneous emotion, and he instinctively passed behind the fact to the truth which it suggested or illustrated; but this spontaneous action of his nature was broadened, deepened, and brightened by quick and sensitive perception of the value and uses of methods, tools, and instruments of every kind, and by habitual meditation on the spectacle of life as it lay in his imagination,

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It is impossible to separate the poetic and the philosophic in his nature, to mark the points at which the process of observation ends and the free play of the imagination begins; to sever that which was acquired from that which was creative in him; to divide the conscious from the unconscious elements in his power and his life; to distinguish between the thinker and the poet in his work. His work reveals with the utmost clearness a coherent and profound view of life, consistently set forth in a long series of dramas; every page bears the unmistakable stamp of the thinker; but the mind behind this varied and splendid work is the mind of a poet, and the personality which shapes all this material into forms of beauty is that of the artist. When this point of view is taken, Shakespeare's genius does not cease to be marvelous, but it does cease to be incredible.

The fate of the critic who attempts to slip the net of logical definition over this elusive spirit was charmingly portrayed by Heine in a passage which students of the dramatists will do well to keep in mind:

"I fell asleep and dreamed," writes Heine—"dreamed that it was a starry night, and I swam in a small boat in a wide, wide sea, where all kinds of barks filled with masks, musicians, and torches gleaming, music sounding, many near or afar, rowed on. There were costumes of all countries and ages, old Greek tunics, mediæval knightly coats, Oriental turbans, shepherds' hats with fluttering ribbons, masks of beasts wild or tame—now and then I thought I saw a well-known face, sometimes I heard familiar greetings—but all passed quickly by and far away, and the merry music grew softer and fainter, when instead of the gay fiddling I heard near me the mysterious, melancholy tones of hunters' horns from another part. Sometimes the night wind bore the strains of both to my ear, and then the mingled melody made a happy harmony. The water echoed ineffably sweet sounds and burned as with a magical reflection of the torches, and the gayly pennoned pleasure boats with their wondrous masquerades swam in light and music. A lovely woman, who stood by the rudder of one of the barks, cried to me in passing, 'Is it not true, friend, thou wouldst have a definition of the Shakespearean comedy?' I know not whether I answered 'yes,' but in that instant the beautiful woman dipped her hand in the water and sprinkled the ringing sparks in my face, so that there was a general laughter, and I awoke."

Many students and critics who have forgotten that Shakespeare is first and always a poet, and have approached him as if he were primarily a philosopher, have shared Heine's disaster without the consolation of Heine's vision.

In the Tragedies Shakespeare touched the highest point of his power and his art; more adequately than the Histories, Comedies, or Romances, they give that impression of final authority which issues only from the greatest work of the greatest minds, and which has its roots in the perception that in these masterpieces the study of character is most searching and its portraiture most convincing. If the view of life and art which lies at the heart of the thought and action of the Western races is sound, Shakespeare becomes, in these great plays, their foremost interpreter. It is in these dramas that the function of action is revealed in a full, clear, adequate way almost for the first time in literature, and the process of historic development is set forth not as an intellectual but as a vital evolution. The problem of existence is not to be solved by the action of the mind alone; men deal with life primarily not as thinkers but as men, with all the resources of a complex nature; with instincts, appetites, passions; with emotion, thought, and will. By means of action, impulse and thought pass out of the region of pure subjectivity into the world of actuality and become definite, concrete, potential; through action, they react on the actor and reform or transform existing conditions and institutions. They create a human world against the background of the natural world; they exhibit the human spirit in this world by giving external form to its inward and hidden nature; men cease to be mere observers and reflectors; they become creative, and through action they enter into history and shape its movement. This action may not always justify itself in its positive results, but it always reveals man to himself and to his fellows; it evokes his power, liberates him from the

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limitations of his own experience by setting him in a universal order; develops his personality; gives, in a word, free play to the human spirit, makes it conscious of its place in the order of life, and provides an educational process which makes life intelligible, gives it moral significance, dramatic interest, and invests it with immortal hopes. In these dramas the ultimate truths of life and the deepest secrets of experience are organized into forms of the highest beauty, and a great light suddenly shines in the heart of man; for all true art is the illumination of experience.

The vital quality of Shakespeare's work, its living force, its convincing reality, are rooted in the closeness of its relation to experience, in the directness with which life fed the springs of his nature and the sources of his art. The conception of life, as revealed in the vast range of human action reacting on character, not only gives the ethical significance of his work convincing authority, but stretches and expands indefinitely the normal and wholesome range of human interests beyond the arbitrary and shifting limits set by different schools and successive generations of moralists. Shakespeare's ethical view of life was rooted in realities and had the large, vigorous vitality of an elemental order, spacious enough to admit of the full, free, and normal development of the human spirit on all sides. To a mind of such breadth of view and deep vitality as his any kind of asceticism was not only a violation of instinct but of the nature of man; any kind of denial of the dignity of the body was as truly atheistic as any kind of denial of the reality of the experiences of the spirit. Into the region of pure spiritual impulse and ultimate spiritual relationship Shakespeare did not penetrate; in that fact lies his limitation; if to his other gifts had been added the spiritual insight of Dante, he would have been not only the foremost but the ultimate interpreter of the life of the race. In the region of action, however, where spiritual impulses and convictions are worked into character, Shakespeare is a master of observation and of interpretation. He sees the facts and he sets them in their ethical order. In this field, therefore, his freedom, his range, and the vast variety of his interests are thoroughly significant of the breadth and compass of normal human living. It is needless to prove that he was not a Puritan, to quote "I had as lief be a Brownist as a politician," or "Though honesty be no Puritan, yet it will be no hurt; it will wear the surplice of humility over the black gown of a big heart;" by the very constitution of his mind Shakespeare was set apart for another service to his kind, and committed to a different view of life. The Puritan, with all his devotion and greatness of soul, was the master of a crisis, the man of a period, the representative of a phase of human development; Shakespeare was the master of the universal movement of life, the man of all time, the exponent of the full and free play of all the forces of personality. He stands, therefore, not for the occasional altitudes of human experience, but its broad, general, productive movement; for large, varied, many-sided, fertile life, with full play of instinct, passion, emotion, thought, and will; for freedom in an ordered world, in which all normal human faculties and desires are to find normal expression and use; in which, however, law and proportion and harmony between different parts of the nature are to be preserved, the lower is to be subordinated to the higher, the individual is to be kept in his place in the social order, and the institutional life of society must be sustained at any private cost.

In such a world what was universal and enduring in the Puritan view was kept; what was provisional and divisive rejected. It was a world in which the Greek and the man of the Renaissance temper could live as freely as the man of the Hebrew spirit. It follows, therefore, that the ethical order of Shakespeare's world must be found in the structure of that world, not in conventional or sectarian interpretations or expositions of its order. Shakespeare's morality is the morality of fundamental law, not of provisional rules; his righteousness is the righteousness of sane, wholesome, ordered living, not of conventional good behavior.

To a mind of Shakespeare's breadth of view no conception of the ethical constitution of things less fundamental was possible; he saw too far to accept any local standards of right action or any provisional views of human duties. In the wide

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range of his vision of the fortunes of men the rigid and fixed bounds set to moral responsibility by sectarian moralists of every school lost their authority; the vast complexity of experience, the immense range of conditions, the influence of institutions on character, the pathetic and often tragic enfolding of a soul by circumstances which leave their stain and stamp upon it, the antagonistic elements which are at war in the noblest character—all these things touched Shakespeare's judgments with a great compassion, and, while unflinching in his disclosure of the penalty which lies in the heart of the evil deed, made him slow to measure out moral condemnation to the evil-doer. He could not fail to be aware, with all men of imagination and insight, of the vaster movement which enfolds the obvious ethical order of life. Like Goethe in "Faust," and Hawthorne in "The Marble Faun," he had glimpses of "a soul of goodness in things evil," divinations of a diviner reconciliation between conflicting elements than is accomplished on the narrow stage of the world. This deep mystery he could not probe; no man has sounded it; it enfolds us like an element of which we suspect the existence, but which our instruments of observation are not sensitive enough to discover. Its presence does not diminish the authority of the ethical order under which we live and from which no man escapes, but it ought to make us more tolerant, compassionate, and patient in judgment and in punishment.

"The web of our life is of a mingled yarn, good and ill together," says the dramatist in one of the group of plays which are most perplexing to the moralist who lacks this vision of a larger order; "our virtues would be proud if our faults whipped them not; and our crimes would despair if they were not cherished by our virtues."

This largeness of view gave Shakespeare the highest insight of the great tragic writer: the clear perception of the presence of a mediating element in life. Without this perception the highest form of tragedy is impossible of realization; for tragedy is not only an exhibition of tragic events, but an interpretation of their significance. Without this interpretation these events are blind happenings; mere brutalities of fate, without order, meaning, or impressiveness. If Shakespeare's view of life was too broad to permit of a judgment of men from the standpoint of conventional morality, his insight was too deep and searching to rest in the violent collisions of contending principles, forces, and persons. He could not stop short of some kind of harmony; violence in its destructive aspect had only a minor interest for him; he cared for the storm because it cleared the air and prepared the way for a new and higher order of things. The deed reacts on the doer and brings doom with it, but the penalty is not inflicted as a matter of vengeance; it opens the door to a reorganization of character. For the evil-doer, the violator of the order of society, the real tragedy is to be found in the offense, not in the penalty; and the greatest disaster comes not when the punishment is borne, but when it is evaded. In this consistent representation of the inevitableness and necessity of the tragic disaster Shakespeare is in harmony with the soundest religious view of life and with the most intelligent psychology. As soon as personality is set free in society, directed by inward intelligence, will, or impulse, put under the necessity of subordinating impulse to intelligence, appetite to law, individual desire to the good of society, a series of tragic collisions is set in motion and a world of conflict rises into view. These conflicts are precipitated when individual passion, preference, or love is set in opposition to the family, as in "Romeo and Juliet" and "King Lear;" and when individual will, interest, or passion is set in opposition to the State, as in the historical plays, and in "Coriolanus," "Julius Cæsar," and "Macbeth." These are the two great classes of tragic conflict with which Shakespeare deals; and his point of view is consistent throughout. Society is striving, in a rude and halting fashion, toward the attainment of harmony; its institutions are often based on unrighteousness, they are perverted in their uses or they are outgrown; in each case some kind of conflict is inevitable, and that conflict takes a tragic form. These institutions impose order upon society; to that order each individual must adjust himself and in it he must find his place; if he sets his will against the general will as organized in these institutions,

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he precipitates a conflict and becomes a tragic figure. These conflicts are not casual and accidental; they represent the working out of the moral and institutional order, and they must, therefore, find their ultimate issue in a deeper harmony.

This is the Shakespearean interpretation of the tragic collisions of society. It is the clearness with which Shakespeare sees and represents this principle of mediation, this process of reconciliation, which gives the Tragedies their authority as works of art and sets the dramatist among the masters of the knowledge of life.

The Temperance Text-Books

[The following official reply to a review in The Outlook of November 17 last of Dr. Jerome Walker's "Anatomy, Physiology, and Hygiene" was formally adopted by the Woman's Christian Temperance Union at its annual Convention at Washington week before last. We speak of this subject editorially on another page.—THE EDITORS.]

THE OUTLOOK of November 17 contains an article entitled "The Temperance Text-Books," in which a review of a Physiology by Dr. Walker is used as a text for criticising the laws requiring the study of that subject in the public schools. The conclusions of that article are summed up under the following heads:

First. The content of all teaching should be the truth—not the opinions of a faction, but the testimony of the whole body of reputable experts.

Second. On the one hand, physiology should be taught (if taught at all) *as* physiology, and, on the other hand, *temperance reform* should be excluded, with all other reforms, from the public schools.

Third. Teaching moral reform, either by temperance text-books or by any other means, is not a function of the public school; that function consists in mental and moral education.

To the first of these propositions we heartily assent; but The Outlook elsewhere says:

The question as to the content of these scientific temperance text-books has been the one oftenest raised in discussing them. In our judgment, it has been unduly emphasized.

In view of the outcome of the discussion of the contents of the text-books, it is not surprising that The Outlook makes this concession. The attempt to prove the indorsed physiologies inaccurate because of the claim that Professor Atwater's experiments proved alcohol a food and not a poison, resulted in some of the most distinguished scientists [1] in our country testifying that Professor Atwater's own figures in his Bulletin 69 do not prove what he claims, but instead show that alcohol acted more like a protoplasmic poison than a food.

Opposed to Professor Atwater's claim, in the October "Harper's Monthly," of food value for alcohol because it protects fat, are the recent statements of Professor Max Kassowitz, an expert physiologist of Vienna, who says:

"It is inappropriate to speak of a protection of fat by alcohol, and there is still less sense in regarding a substance as a food because the protoplasm destroyed by it is no longer capable of participating in the vital processes and the oxidation intimately connected with the same. . . . Our final sentence against alcohol is that for the animal and human organism it is not both a food and a poison, but a poison only."

A second unsuccessful attempt to prove the indorsed physiologies inaccurate illustrates the failure of such efforts.[1] Two medical men known as opponents to this instruction secured from a State medical society in 1895 the appointment of a committee, of which they, of course, were members, to examine and report on these text-books. Four years after, this committee published a list of seven "sample statements" found in from twenty to thirty books. Five of these "sample statements" were shown to be supported by standard medical authorities. The other two, only one of which was about alcohol, were not sufficiently guarded, and had escaped the scrutiny of authors and editors. These inadvertences were immediately corrected. That only two such

[1] See scientific testimony in "An Appeal to Truth."

[1] See "An Open Letter to the Physicians of Massachusetts."

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were found in some thirty books, after the prolonged search of four years by active opposers, is itself evidence of the reliability of this indorsed school literature.

Four years ago the friends of this education submitted all the indorsed physiologies to a company of distinguished scientists and medical men, asking them to point out any errors needing correction. Not one of these men reported finding such errors.

Constant search for the latest truth is kept up by the Scientific Department of the World's and National Woman's Christian Temperance Union. These truths are quickly incorporated into this instruction for the children of this country. In view of this, it is not strange that The Outlook says in the following paragraph, from its November 17th article:

> It is conceivable that a book accurate and balanced in its separate statements should use the facts in a way to give pupils wholly false impressions, and mislead them by emphasizing certain facts out of all due proportion.

Facts ought not to mislead, nor give a false impression. The Outlook says they do this by being "emphasized" "out of all due proportion." The Outlook does not deny the accuracy of the "separate statements." Is its complaint that too much truth is told? What shall be left out? We do not know a truth that could be omitted without risk of loss to some one among the millions of future citizens who are reached by this form of education.

The last point made under both the second and third heads of The Outlook's summary is this:

> Temperance reform should be excluded, with all other reforms, from the public schools.

The public-school study of physiology, which includes with other laws of health those which relate to alcoholic drinks and other narcotics, is not a "reform" measure. It aims at prevention, or the formation of habits that will make reformation unnecessary. The children in our public schools are in the habit-forming period of life, and the American people have said that during that period they shall be taught the laws of health as stated above, with physiology enough to make these laws intelligible.

But, according to The Outlook's philosophy, if a schoolboy has commenced the use of cigarettes, all information concerning the character and effects of nicotine should be withheld from him by the school, as such information might lead to "reform," which, The Outlook asserts, "is not the function of the public school." Congress and the Legislatures of forty-three States make no such distinction. They say, "The nature and effects of alcoholic drinks and other narcotics shall be taught, with other laws of health, all pupils in all schools under State control," and then it leaves the truth to do its own work of formation or reformation, as the case may demand.

The Outlook's distinction between "moral education" and "moral reform" as the function of the public school might be maintained with angels as pupils or with beings without consciences, but not otherwise; for let the duty of truth-telling, respect for the property rights of others, or any other moral obligation be impressed upon public-school children, and such instruction will cut across the conscience of some of the untruthful or peculating young offenders, and "moral reform," which we are told is not the function of the public school, will be in danger of following. "Morals" cannot be taught to beings capable of something better without "moral reform" being liable to follow.

A government in which the people makes the laws must have men and women able to comprehend questions touching the public good, or it will perish. Therefore such a government, in self-protection, not only provides free elementary education for all its children, but makes such education compulsory, and taxes the people for its support. The State would have no right to tax one man for the education of another's children if universal education were not essential to the public good.

The State has need of strong, sober men and women. Therefore it provides that its schools shall teach the physiological and hygienic facts which show the conditions of such strength and sobriety. Having done that, the pupil is left free as the air to act or not on that knowledge. But the hope of all education is the fact that the human mind is so constituted that early information does influence subsequent action.

Among the representatives of seventy-

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three and one-half million people of this country who have enacted these laws have been some of the great men of our Nation and times—such men as Senators Evarts and Warner Miller, of New York; Colquitt, of Georgia; Edmunds and Morrill, of Vermont; Frye, of Maine; Hawley, of Connecticut; Sherman, of Ohio; Blair, of New Hampshire; Hoar and Dawes, of Massachusetts; William McKinley, President of the United States; John D. Long, Secretary of the Navy; Thomas B. Reed, former Speaker of the House of Representatives, and a long list of other noble men. These men were familiar with the relation of popular education to the strength and perpetuity of the Republic and with the rights and duties of the State in demanding and specifying the topics that shall be embraced in such education.

The Outlook complains that "the New York law requires not only that a certain proportion of every text-book shall deal with the physiological effects of alcohol and other narcotics, but that the space so devoted shall be distributed through the book."

It is clear that if the law did not specify the quantity of this matter, and The Outlook had its way, there would be none at all in those books, for in this very article it says that "physiology should be taught (if taught at all) as physiology." In other words, The Outlook would teach only the facts of structure and function, with no hygiene, especially that relative to the use of alcoholic drinks and narcotics. The Outlook's objection to having temperance matter distributed through the book is another evidence of the wisdom of that legal requirement, for it is equally clear that The Outlook, if unable to abolish it altogether, would put all temperance matter at the end of the book, where it could be easily neglected.

The Professor quoted as saying, "Such a treatise as the New York law contemplates cannot be written by scientific men," needs to read further, and he will then see that the only rational way to teach the effect of any substance upon the various organs of the body in a school physiology is to do it in connection with the functions of the organs described. When the boy learns of the structure of his brain and its use, then and in that connection he should learn its hygiene, or what is good or bad for the brain. This order is logical, scientific, and established by precedent. Nor does it, as The Outlook charges, necessitate "continual nagging" nor "wearying reiteration," any more than does the properly graded study of mathematics, geography, or history.

The Outlook charges that the "temperance physiology" laws "were pushed through the various Legislatures by persons who have not even a pretense to any knowledge of pedagogy," and "were devised in ignorance and made compulsory for other purposes than education."

These wholesale assertions show profound ignorance of the facts in the case. The special features of these laws have been devised and drafted with the advice and co-operation of committees on education in Congress and State Legislatures. These Legislatures appoint members who have had educational experience on their committees of education. Hence, men of sound pedagogical knowledge as lawmakers have scores of times weighed all such objections as The Outlook presents and have examined the time-worn insinuations against motives, and, sweeping them all aside as not valid, have passed the laws with the hearty approval of the people.

Up to date the pupil whose moral sense, according to The Outlook, is threatened by this instruction has not appeared. Instead, men of science, who as physicians are well qualified to judge, say:[1]

> The people of the present day exhibit more intelligent interest in the discussion of sanitary problems, both public and private, including the alcohol question, than any preceding generation, and this interest appears to be steadily increasing. As to the cause of this gratifying interest, a large share, in our opinion, of this country may with justice be attributed to the systematic study of physiology and hygiene, including the scientific temperance instruction which has for some years been a part of the regular course of study for all pupils in our public schools.

The Outlook states that Dr. Walker's Physiology, by its moderation in statements, has very generally avoided the danger of presenting opinions as facts, "but that it has at the same time failed to receive the indorsement of the scientific department of the Woman's Christian Temperance Union, and is not published by the instigation of the same." These facts, The

[1] Journal of American Medical Association, March 31, 1900.

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Outlook fears, "are more than a coincidence."

We should be glad to agree with The Outlook that Dr. Walker's book presents only facts. Unfortunately, however, it contains statements about alcohol that are absolute errors, and others so incomplete as to be practically errors. Example of the first is the following, page 202: "In a small amount it [alcohol] may act as a partial food, like starch, sugar, and fat, by affording energy." Starch, sugar, and fat yield their energy without acting injuriously upon the nerves, while "any small production of energy resulting from the oxidation of alcohol is more than counterbalanced by its deleterious influence upon the tissue elements, especially upon the nervous system" (Schaffer's Text-book of Physiology, latest edition). If alcohol is a food because through oxidation it yields energy, then carbolic acid, muscarine, and many other poisonous drugs are foods—which is absurd.

Another example of error in Walker's Physiology is the following statement quoted from Professor Atwater's report as one of the results of his experiments: "The body, whether at work or rest, held its own just as well with the alcohol a part of the diet as it did with a diet without alcohol." Professor Atwater's tables show just the opposite of this; viz., that in both of the alcohol experiments the body lost nitrogen—its most valuable tissue element. This has been clearly shown by the testimony of scientific experts published in "An Appeal to Truth," while the same criticism of this conclusion has been made repeatedly by leading medical journals both editorially and in contributions from professors in various medical schools. One of the latest expressions on this point occurs in a report upon the progress of physiological chemistry in the Boston "Medical and Surgical Journal" of September 6, 1900, which says:

> In both researches [Professor Atwater's two alcohol experiments—the only ones yet published] there was a loss of nitrogen under the alcohol as compared with the results under the regular diet.

This report further states:

> The study of the several researches conducted upon man during the last ten years, seven in number, leads us to conclude that the alcohol, though its effect in moderate doses upon proteid metabolism is obviously slight, fails to spare the proteid tissues.

Thus the statement of Dr. Walker's book is in direct opposition to the facts and to the consensus of expert medical opinions that represent a comprehensive study of the matter. It does not even represent the opinion of a faction.

An example of statements so incomplete as to be practical errors is the following from page 21: "In small quantities the effects of alcohol are temporary stimulation and excitation, followed by depression when taken in quantities beyond what for each individual may be termed his physiological limit." "In larger amounts it produces *acute alcoholism*," etc.

Exact observation of the after effects of those small amounts of alcohol which cause temporary increase of heart-beat and flushing of the face show a degree of nerve and muscle power below the normal, which continues for some time. It is not correct, therefore, to state only the first half of the effects of a small amount and there leave it; nor is it correct to speak of the first effect as an actual "stimulation," because its true effect is that of paralysis of nerve control in the higher centers. The so-called "stimulation" is only an apparent indirect result which veils the true effects from the superficial observer.

Referring to the second factor in the "coincidence" to which The Outlook refers, we make no apology for "instigating" the publication of books which contain the whole truth and only the truth on this topic, nor for opposing books that fail to teach the whole truth. It is one of the blessings of this altruistic age and the hope of the civilization of the future that almost every form of need and wrong has appealed to somebody to work and write for its prevention. The literature thus called out, although criticised by the votaries of the evils it rebukes, has enriched the world.

In conclusion, we quote from the speech in Congress of the Hon. Byron M. Cutcheon on the passage of the National law: "Temperance education is a remedy—peaceable, philosophical, radical, far-reaching. It trenches on no man's rights. It appeals only to the power of truth. It is the echo of God's primordial decree, 'Let there be light.'"

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Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.

Age of Faith (The). By Amory H. Bradford, D.D. Houghton, Mifflin & Co., Boston. 5×8 in. 306 pages. $1.50.

The title of this book indicates its character. The author believes that we are living in an age of faith, not of skepticism, that our conception of God and of his Fatherhood, of man and of his brotherhood, of the mystery of suffering and of sin, of the method and significance of salvation, of the nature and value of prayer, and of the office of punishment, are all more spiritual than they were in the age of traditionalism or of authority from which we are emerging. The book has enough of the note of sermon in it to indicate its probable genesis, yet it is expository, not hortatory, and practical rather in the spirit which animates it throughout than in any direct homiletical applications of the truths expounded. It is hopeful, spiritual, vital, earnest. Without being formally theological, it has in it the spirit and the life of the new theology.

American Wit and Humor. (Wit and Humor Series.) George W. Jacobs & Co., Philadelphia. 2 vols. 3½×6¼ in. 246 pages. 50c. per vol.

Here is a collection gathered from many sources, classified and put into two small, handy pocket volumes. All these waifs of wit are brief and to the point. Most of them owe their origin to the "funny column" of various well-known newspapers throughout the land. Miscellaneous witticisms are grouped under their various headings, while mere conundrums are headed as such. Some of these squibs have the ring of true wit.

Among the Birds: Selections from the Standard Poets. Illustrated in Colors. Dana Estes & Co., Boston. 4×5¾ in. 119 pages. 50c.

Among the Flowers: Selections from the Standard Poets. Illustrated in Colors. Dana Estes & Co., Boston. 4×5¾ in. 105 pages. 50c.

Beauty and the Beast; The Frog Prince; The Hind in the Wood. Reissue of Walter Crane's Picture Books. (Large Series.) John Lane, New York. 9×10½ in. 25c. each.

The Walter Crane illustrations are classics for children, and we welcome the publication of these old fairy tales with their beautiful pictures, combining in a rare degree imagination and fidelity to truth. They are charming gift-books.

Bible for Learners (The). Sunday-School Edition. By Dr. H. Oort, Dr. I. Hooykaas, assisted by Dr. A. Kuenen. Translated from the Dutch by the Rev. P. H. Wicksteed. In Two Vols. Vol. I. The Old Testament for Learners. Vol. II. The New Testament for Learners. Little, Brown & Co., Boston. 5¼×8¼ in. 616 pages and 760 pages. $1.50 each.

"The Bible for Learners," which has long been a standard work of its kind, is here presented in a new form, in which the Old Testament and the New are each complete in a single volume. It is characteristic of this work by several eminent Dutch scholars that it combines a religious and spiritual interest with an extremely radical critical treatment of the Biblical narratives. Although the result of critical discussion has tended to confirm some of its transfers of apparently historical matter to the list of legends, Christian scholars are far from being converted to the extreme positions taken here. The elimination of miraculous elements sometimes puts upon one's powers of rational belief an extra burden. It is more easy to believe in the resurrection of Jesus Christ as either a physical fact or a physically perceived spiritual fact than to regard it as the product of the "fervid imagination" of terrified and disheartened disciples. We do not regard these volumes as useful for "learners," but they are useful for those who have the learning to read them with discrimination.

Biography of a Baby (The). By Milicent Washburn Shinn. Houghton, Mifflin & Co., Boston. 5×7½ in. 247 pages. $1.50.

The study by a scholarly but child-loving aunt of her baby niece from the hour of its birth to the end of its first year is a biography of an unusual kind; and, need we add, a sympathetically fascinating one to all lovers of babies. That the author is familiar with all the savants and biologists who have written on the subject, from the almost forgotten German Professor Tiedeman to Darwin's work in 1840, and, later, Professor Dreyer M. Taine, Mrs. Moore, and others, makes the study of more value. Mrs. Shinn compares her own observations with those of more famed authorities, and notes wherein and why she differs from certain points made by them concerning this atom of humanity, whose first act is a cry—"not of wrath, as Kant said, nor a shout of joy, as Schwartz thought, but a snuffling, and then a long, thin, tearless á-á, with the timbre of a Scotch bagpipe, purely automatic, but of discomfort."

Book of the Dragon (The). By E. Nesbit. Illustrations by H. R. Millar, and Decorations by H. Granville Fell. Harper & Bros., New York. 5½×7½ in. 290 pages.

A prettily written and charmingly illustrated fairy book for children by a well-known writer of fiction for older people.

Cardinal's Rose (The). By Van Tassel Sutphen. Illustrated. Harper & Bros., New York. 5×7½ in. 271 pages. $1.50.

Assuredly this book can claim originality in design, as it begins with the detection of a crime through a chance incident observed by an American newspaper man who is watching the pictures in a cinematograph. This incident plunges the American aforesaid into a perfect maze of complications, plots, counter-

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plots, wars, and villainy, in an imaginary country of Eastern Europe. The book is in substance precisely one of those which Mr. Howells would most deprecate in his views of the new historical novel. That it is ingeniously planned and put together cannot be denied; that it has no serious value as literature is equally obvious. The best character is the French multi-millionaire Baron who aids his kidnappers to escape their pursuers, because he knows his disappearance will smash the stock market, and he is on the bear side.

Cathedrals of France. By Epiphanius Wilson, M.A. (Eremita Peregrinus.) 200 Illustrations. The Churchman Co., New York. 10×14 in. 208 pages. $3.

The Outlook has taken occasion more than once to comment upon the taste and skill of the typographical and illustrative work in the pages of "The Churchman." That journal has given its readers, for a number of years past, successive series of articles descriptive of the cathedrals of the world, notable for the care with which the text has been presented and for the beauty with which the illustrative features have been brought out. No series has been more brilliant in its illustrative quality than that which finds permanent form in this quarto. American readers are much more familiar with the cathedrals of England than with those of France; and Mr. Wilson, who has prepared the text, has found a rich field for his descriptive and historical faculty, and the publishers for their selection of architectural ensemble and details. The volume, in spite of its comparative inexpensiveness, is handsomely made.

Clergy in American Life and Letters (The). By Daniel Dulany Addison. The Macmillan Co., New York. 5×7¼ in. 400 pages. $1.25.

The latest addition to the "National Studies in American Letters," of which Professor George E. Woodberry is the editor, is a carefully prepared account of the literary work of the American clergy from the side of religious life and of National thought. The record, beginning with the earliest colonial times, includes Henry Ward Beecher, and is full, accurate, and interesting. The American clergy have not made very important contributions to American letters, but they have played a great part in the intellectual life of the country; and this volume, which is a kind of foot-note to the history of the higher life in America, masses with admirable clearness many of the facts in this field, and presents them in an interesting fashion.

Colored Calendars: Nature's Gems ($1.75). **Heavenly Promises** ($1.50). **He Careth for You** ($1). **Floral Greetings** ($1.50). **The Year of Beauty** (75c.). **Sweet Pansies** (50c.). E. P. Dutton & Co., New York.

Contemporary American Composers. By Rupert Hughes, M.A. Illustrated. L. C. Page & Co., Boston. (Music Lovers' Series.) 4¼×6¾ in. 456 pages. $1.50.

Reserved for later notice.

Creeds and Religious Beliefs as they Appear to a Plain Business Man. By John S. Hawley. Wilbur B. Ketcham, New York. 5×7½ in. 167 pages. $1.

The author is a sincerely religious man, sympathizing theologically with Unitarian and Universalist positions, and a believer in the mental treatment of disease. The common fallacy of "a plain business man," that affirmations concerning spiritual truth are to be interpreted with the same literalism as statements of facts discerned by the senses, appears in his criticisms of creeds. It does no harm to bombard the decaying forts of Calvinism, but it is regrettable that any one should so misunderstand the Biblical truth of justification by faith as to pronounce it "absurd."

Dimple Dallas. By Amy E. Blanchard. Illustrated. George W. Jacobs & Co., Philadelphia. 5×7¾ in. 194 pages. $1.

D. L. Moody Year-Book (The). Selected by Emma Moody Fitt. The Fleming H. Revell Co., New York. 4¼×7 in. 234 pages. $1.

Elementary Anatomy, Physiology, and Hygiene: For Higher Grammar Grades. By Winfield S. Hall, Ph.D., M.D. The American Book Co., New York. 5×7½ in. 270 pages. 75c.

Everlasting Harmony (The): God our Father. By Rose Porter. The Fleming H. Revell Co., New York. 4½×7¼ in. 120 pages. $1.

Famous Geometrical Theorems and Problems: Their History. By William W. Rupert, C.E. (Heath's Mathematical Monographs. General Editor, Webster Wells, S.B.) D. C. Heath & Co., Boston. Part I. and II. 5×7½ in.

Famous Pianists of To-Day and Yesterday. By Henry C. Lahee. Illustrated. (Music Lovers' Series.) L. C. Page & Co., Boston. 4¼×7 in. 345 pages. $1.50.

Reserved for notice later.

Favorite Scripture Texts of Famous People. By Frederick Barton. F. M. Barton, Cleveland, O. 5×7½ in. 272 pages. $1.25.

Foes in Law. By Rhoda Broughton. The Macmillan Co., New York. 5¼×8 in. 326 pages. $1.50.

This novel lacks the sprightliness and vivacity of the early books by the author of "Cometh Up as a Flower." It is more melodramatic as well as more serious than Miss Broughton's earlier work, but would be greatly improved by reticence of style and the curtailing of superfluous and superlative adjectives.

For My Musical Friend. By Aubertine Woodward Moore. The Dodge Publishing Co., New York. 4½×7½ in. 206 pages. $1.25.

Reserved for notice later.

Frigate Constitution (The). By Ira N. Hollis. Illustrated. Houghton, Mifflin & Co., Boston. 5×7½ in. 263 pages. $1.50.

The story of the Frigate Constitution is the story of our navy from the time when three classes of ships formed the bulk of most navies (sloops, frigates, and line-of-battle ships) to the War of 1812. The book is well written. It is a distinct and valuable contribution to the story of how that war definitely lowered British arrogance for all time, and correspondingly confirmed American independence.

Girls of Bonnie Castle (The). By Izola L. Forrester. Illustrated. George W. Jacobs & Co., Philadelphia. 5×7½ in. 277 pages. $1.25.

A story which covers fully the daily life of a group of village boys as well as girls. Natural, joyous, vigorous, whole-souled, we see them in their school life, their summer outings, their winter sleigh-rides and character parties. Later on comes club life, with its rivalries and

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friendships and helpful co-operation. Altogether, a sprightly story, full of frolic, action, and work.

Griselda. By Basil King. Herbert S. Stone & Co., Chicago. 4¼× 7 in. 333 pages. $1.25.

The motive of this story grows out of the reckless life of the son of a Scotch lord, who dies a disgraceful death in America before the story opens. His daughter, supported by her father's friend, returns to England, with intent to recover the family estate. A love affair between her and the heir in possession—who has no suspicion of who she is—results. The preternatural pride of the young lord's mother revolts. The girl, scorned and insulted, sues and recovers the estate. A good deal of character-plot is worked out, from the worldly point of view. The story is improbable rather than impossible, and is cleverly told.

Inductive Lessons in Rhetoric. By Frances W. Lewis. D. C. Heath & Co., Boston. 5×7¼ in. 308 pages. 90c.

In Excelsis: Hymns with Tunes for Christian Worship. (Seventh Edition.) The Century Co., New York. 6×8½ in.

Influence of Christ in Modern Life (The). By Newell Dwight Hillis. The Macmillan Co., New York. 5×7¾ in. 416 pages.

This is a volume of discourses rather than of essays. Some of the chapters have been given as addresses, and they are all appropriate for the platform. Their style is rhetorical, often luxuriantly so. The first and the last have to do with church problems in this country; the chief theme of the others is Christ, as related to civilization and religion, in his supremacy in the realm of intellect and character, his relation to the poet, the philosopher, the scientist, and the seer. Some of the main problems of our present transitional theology are also discussed, as the conception of God, and the modification given by evolution to the ideas of sin and punishment, and by criticism to our conceptions of the Bible. The new theology finds forceful utterance here. In Dr. Hillis's discourse one is often reminded of his predecessor in the Central Church at Chicago, the lamented David Swing. There is the same sparkle of imagination and wealth of illustration, the same sympathetic feeling and human warmth, the same light but firm touch, the same persuasiveness. Dr. Hillis's defects are those that a brilliant rhetorician is prone to, and a careful revision of this volume should have prevented the accidents of the platform perpetuating themselves upon the page; *e.g.*, domiciling Paul's friend, Philemon, in Philippi, making the Red Cross Society figure in the Crimean War, stating the distance of Sirius as barely seven times that of Neptune, representing "billowy flame" as the agent which pulverized the granite into soil, declaring reason to be the lowest of all the "forty faculties" of the soul, but elsewhere exalting it as our God-given guide.

Inn of the Silver Moon (The). By Herman Knickerbocker Viele. Herbert S. Stone & Co., Chicago. 4¼×7 in. 198 pages. $1.25.

Decidedly lively, agreeable, and amusing, although slight in construction. This is a capital little book to read aloud in a half-hour when serious thought is not desired.

In the Time of Paul. By the Rev. Edward G. Selden, D.D. The Fleming H. Revell Co., New York. 5×7½ in. 151 pages. 75c.

This is a very convenient manual for one who lacks the leisure requisite for reading the larger works upon the early conflict of Christianity with paganism. In a few pages Dr. Selden has well digested the story of the first century, and sketches in lucid and agreeable style the social conditions of the time, and the crude but vigorous youth of Christianity with the decrepit and corrupt, though elegant, sort of civilization against which it won its way. The contributions which that civilization made to Christianity are at the same time impartially recognized, and make it evident that the gift of Christianity to a world which had produced a Socrates and a Plato was not new knowledge so much as new power to quicken lifeless knowledge with moral aspiration and energy.

La Tâche du Petit Pierre. By Jeanne Mairet. Edited by O. B. Super. D. C. Heath & Co., Boston. 4½×6½ in. 134 pages. 35c.

L'Hasa at Last. By J. MacDonald Oxley. Illustrated. The American Baptist Publication Society, Philadelphia. 5×7½ in. 269 pages. $1.25.

This is a lively but decidedly improbable tale of the adventures of a boy and his friends in penetrating further into the Thibet country than has actually been accomplished by any white man in the last quarter of a century.

Listening Child (The). By Lucy W. Thacher. Introductory Note by Thomas Wentworth Higginson. The Macmillan Co., New York. 5×7 in. 408 pages. $1.25.

A new edition of an admirable collection of poetry for children. The volume is well named, as many of the poems would not be understood by even older children reading to themselves, but it is precisely the book from which a discriminating mother would wish to read to even her youngest children, and from which she would wish them to learn by heart the poems that interest them. When we think how much pointless doggerel and dull prose our children are memorizing from the books for their amusement and the books for their instruction, it is a pleasure to commend this volume of literary masterpieces, which will appeal to the children more than doggerel, and remain with them for life a source of pleasure and profit.

Luca della Robbia. By Marchesa Burlamacchi. Illustrated. (The Great Masters in Painting and Sculpture.) The Macmillan Co., New York. 8×5 in. $1.75.

Ruskin, Symonds, Pater, Hewlett, Leader Scott, Mrs. Oliphant, and Mrs. Jameson have given us information concerning Luca della Robbia, but, as may well be anticipated, from none of these authors have we such an adequate, well-balanced, and detailed account as in the present work by the Marchioness Burlamacchi. Luca della Robbia's particular adaptation of enamel to sculpture preceded that of Palissy to pottery by about a century, but four hundred years have not destroyed or even diminished the beauty of Luca's works—a beauty which brings together a lofty purity, tenderness, and Christian feeling with a genuine realism, shown patently in the artist's ability to suggest movement without exaggera-

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tion. Luca united the qualities of his great contemporaries, Fra Angelico and Donatello.

Lords of the North. By A. C. Laut. J. F. Taylor & Co., New York. 5¼×8 in. 442 pages. $1.50.

This is a story of the old life in the far Northwest. It is told with great animation and with not a little sense of character, as well as with a full and carefully acquired knowledge of the conditions of life when the traders, pioneers, and adventurers were reclaiming for future civilization the enormous frozen country from the St. Lawrence to the Mackenzie River, and from the Hudson Bay to the Pacific Ocean. The story purports to be told by Rufus Gillespie, a trader and clerk for the Northwest Company, which in the beginning of this century ruled over an empire broader than Europe, had numerous Indian tribes as its allies, and was the only rival of the great Hudson's Bay Company.

Madame Thérèse. By Erckmann-Chatrian. Edited by C. Fontaine, B.L., LL.D. The American Book Co., New York. 5×7¼ in. 191 pages. 50c.

Mantle of Elijah (The). By I. Zangwill. Illustrated. Harper & Bros., New York. 5×7½ in. 459 pages. $1.50.

We have already given our judgment of the merits and demerits of Mr. Zangwill's novel in an article on notable novels of the season in the December Magazine Number.

Manual of Christian Theology. By Alvah Hovey, D.D., LL.D. (Second Edition.) Silver, Burdett & Co., New York. 5½×8¼ in. 472 pages.

The views of Christian doctrine which his half-century of teaching in the Baptist Theological School at Newton, Mass., have matured are set forth in this Manual. A manual it is in its conciseness. We note with interest some signs of theological modification. Dr. Hovey apparently holds to an expiatory atonement, and to a general resurrection and judgment. But endless punishment is held hypothetically, not categorically: *if* men sin forever, they will suffer forever. Biblical inspiration likewise is affirmed with scrupulous abstinence from traditional overstatements, viz.: "The sacred Scriptures, rightly interpreted from beginning to end as the record of a progressive revelation of God to man, of man to himself, and of spiritual life to all who will accept it, will lead to truth without error, and will justify that revelation as one that gave to those addressed by it, in each particular age, the religious truth most needed by them, in the best available form for reaching the heart and purifying the life." To the doctrine of the Trinity but two pages are given—a parsimony strongly contrasting with the exuberance of some writers, but quite congruous with the mystery of the subject. In recognizing Christian Service as a distinct portion of theological study, although we cannot regard it as adequately treated, the influence of the modern spirit is manifest. But Dr. Hovey holds to the old ground, from which some of his brethren are drifting away, that Baptists cannot regard Pedo-Baptists as walking orderly, and cannot conscientiously welcome them to the Lord's Table. The book, a model of terse condensation, well indexed for reference, commands attention as the testimony both of an honored veteran and a revered instructor.

Manual of Patriotism: For Use in the Public Schools of the State of New York. Authorized by Act of the Legislature. Compiled, Arranged, and Edited under the Direction of Charles R. Skinner. 7¼×10 in. 470 pages.

Memories of the Tennysons. By Rev. H. D. Rawnsley. Illustrated. The Macmillan Co., New York. 5×7¾ in. 252 pages. $2.25.

A discursive but very pleasantly written volume of moderate compass, the chief value of which, for lovers of Tennyson, is the result of the attempt to recover from the memory of old people in the neighborhood of Somersby impressions and recollections of the Tennysons in their childhood. These recollections are necessarily fragmentary; many of them are very vague; but they possess a good deal of interest. Moreover, the writer puts behind them the landscape background of Tennyson's youth, and it is very delightful. The latter chapters of the book present many interesting personal impressions of Tennyson.

Messiah's Second Advent. By Calvin Goodspeed, D.D., LL.D. William Briggs, Toronto. 4½×7¼ in. 288 pages. $1.

Mountain Playmates. By Helen R. Albee. Houghton, Mifflin & Co., Boston. 5×7½ in. 271 pages. $1.50.

This book has some of the charm of "Elizabeth" (she of the German Garden) and some of the charm also of Thoreau and of John Burroughs. The two people who live and play out-of-doors among the fields and rocks and trees are most agreeable acquaintances; and the record of their excursions and strolls and work in garden and forest not only shows observation, but a very sincere and true philosophy of the relations between man and nature. All in all, the book is an unusual one in its grace and delicacy.

Musical Studies and Silhouettes. Translated from the French of Camille Bellaigue by Ellen Orr. Illustrated. Dodd, Mead & Co., New York. 4½×7½ in. $1.50.

We shall speak of this in connection with other books about music at a later date.

Nature's Miracles: Familiar Talks on Science. Vol. III. Electricity and Magnetism. By Elisha Gray, Ph.D., LL.D. Fords, Howard & Hulbert, New York. 4×6½ in. 248 pages. 60c.

Odd Bits of Travel with Brush and Camera. By Charles M. Taylor, Jr. Illustrated by the Author. George W. Jacobs & Co., Philadelphia. 5×8 in. 358 pages. $2.

Mr. Taylor both writes and photographs with the enthusiasm of a young traveler. Later on he will be inclined to trim both his prints and his descriptions. His later books will be not less amusing, and some things that offend a critical taste will be less obtrusive. He has an eye for the picturesque, and his good nature and artlessness lend a wholesome flavor to his pages.

Old Virginia and Her Neighbours. By John Fiske. Illustrated. Houghton, Mifflin & Co., Boston. 2 vols. 6×9 in. $8.

The illustration of these two handsome volumes is in all respects worthy of the author and the subject. Many of us will earnestly wish that we could have a complete edition of Mr. Fiske's books in this style and form. Of

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the work itself it is hardly necessary to speak again; all American readers know that Mr. Fiske's treatment of phases of American history is marked, not only by the most accurate and painstaking study, but by an easy, agreeable, and conversational style. As a present for holiday time few books published this year have more permanent and serious value than this.

On War's Red Tide. By Gordon Stables, M.D., C.M. A. I. Bradley & Co., Boston. 5×7⅛ in. 327 pages. $1.50.

Our Names: Their Origin and Signification. By S. M. Burnham, M.A. A. L. Bradley & Co., Boston. 4¼×7 in. 98 pages. 75c.

Paris in its Splendor. By E. A. Reynolds-Ball. Illustrated. Dana Estes & Co., Boston. 2 vols. 5½×8¼ in.

This is a welcome publication by the well-known author of a particularly interesting work on Cairo. In his new volumes he gives graphic pictures, not only of the Paris of to-day, but of mediæval, monarchical, and revolutionary times; of Paris under Napoleon, under the Bourbons, under Louis Phillippe and Louis Napoleon, and finally under the Third Republic. With this historic background "sketched in," Mr. Reynolds-Ball describes the museums, galleries, churches, monuments, parks, boulevards, cafés, and the haunts of various celebrities. His chapters on dramatic and musical Paris, upon sports and pastimes and side-shows, are specially interesting. There is only one Paris in the world, and it is well that we should have so many and so good books to describe it to us. In the long list of such books the present work will find fitting place.

People's Bible Encyclopedia (The): Biographical, Geographical, Historical, and Doctrinal. Edited by Rev. Charles Randall Barnes, A.B., A.M., D.D. Illustrated. Eaton & Mains, New York. 6×9 in. 1,221 pages. $4.50.

The voluminous Biblical encyclopædias now advancing to completion cannot meet the demand for a compact popular volume like this. Remarkably attractive in appearance, it is amply furnished with illustrative material, including a glossary of terms requiring explanation. Some eminent scholars have contributed to it. It will doubtless attract many purchasers. To these the reviewer should say in all candor that, however useful it will be found in numerous particulars, it is distinctly committed, wherever it touches the field of Biblical criticism, to a view of things which Christian scholars have largely abandoned. According to this, as presented in the present volume, the pestilence in Jerusalem was really a divine punishment for David's taking a census of the people; the narrative of Lot's wife and Lot's daughters is strictly historical; and there is much more of the same sort. Even in the same article which states that the monuments have revolutionized Biblical chronology, one reads that the Hebrew text, which gives but 1,656 years from the Creation to the Flood, is "on the whole more correct" than the Septuagint, which gives 2,242. From the Flood to Christ the Hebrew text reckons 2,348 years. Yet, within sixty-eight years of the Flood, this article adopts 2280 B.C. as "the date of a great invasion of Babylonia by the Elamites." Noah's family must have been extraordinarily prolific. With the adherence manifested to traditional but obsolescent opinions, *e. g.*, that Moses wrote "the bulk" of the Pentateuch, we find less serious fault than with the general statement introducing them,—that it is intended "to state the general conclusions of Christian scholarship." This intention has certainly not been made good, and announcement of it is in effect deceptive. It is greatly to be wished that some competent hand would produce another popular cyclopædia, in which such an intention might be carried out.

Plucky Girl (A). By Laura T. Meade. Illustrated. George W. Jacobs & Co., Philadelphia. 5×7½ in. 380 pages. $1.25.

Scientific Evidences of Revealed Religion (The): The Bishop Paddock Lectures for the Year 1900. By the Rev. Charles Woodruff Shields, D.D., LL.D. Charles Scribner's Sons, New York. 5¼×8¾ in. 259 pages. $1.50.

These lectures begin by stating that "the Christian Religion is again on the defensive" against "an assault made falsely in the name of Science." They next refer to "that true religion and true science, between which there never has been and never can be any conflict." The harmony between these two, however, is not the staple of the argument, which is an effort to square with science the Biblical statements concerning things natural and supernatural in the fields of astronomy, geology, and anthropology, as if these were either part of true religion or vitally related to it. That they are so related is strongly asserted; any error in these is regarded as vitiating credibility in matters of religion. We would not be wanting in the irenic temper which Dr. Shields shows toward the Christian scholars whom he opposes, but we must protest against what we regard as equally unfortunate and untrue in his statement that the geology of Moses and the theology of Paul must stand or fall together. Nor can we regard the argument which proceeds on this basis as successful except in evading difficulties. Ancient miracles gain no credibility by comparing them with modern marvels, *e. g.*, the tower of Babel as overtopped by New York "sky-scrapers." The science of comparative religion negatives the assumption that our canonical Scriptures are the sole vehicle of divine revelation. The Nineteenth Psalm itself contradicts it. Dr. Shields has done good service in his former writings to the cause of Christian unity. We wish we could say that in this book he has done equal service to the cause of Christian truth.

Seed Thoughts for Public Speakers. By Arthur T. Pierson. Funk & Wagnalls Co., New York. 5×8 in. 361 pages. $1.50.

Selections from the Bible. Arranged by John G. Wight, Ph.D., Litt.D. The American Book Co., New York. 4½×6¾ in. 293 pages. 40c.

Siege in Peking (The). By W. A. P. Martin, D.D., LL.D. Illustrated. The Fleming H. Revell Co., New York. 5×8 in. 190 pages. $1.

Though the lack of an index might indicate that this work must have been hastily prepared and published, there are hardly any errors in typography. Dr. Martin's is a clearly printed and well-bound book, as befits the work, which, more than any other, adequately describes the

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awful conditions prevailing in China, and proves the complicity of the Imperial Government in the slaughter of foreigners and of Christian Chinese, and in the outrages visited upon those who were not slain. Dr. Martin's long residence in Peking, his position as head of the University there, and his intimacy with high-placed Chinese officials, give a note of authority to his opinions—an authority which perhaps no other foreigner in China, save Sir Robert Hart, could pretend to have. The description of the siege proper covers but a part of the book; the rest is a description of the army, the Emperor and his reforms, the Empress Dowager and her counter-reforms, and the Boxers. The volume closes with some pertinent suggestions as to the reconstruction of the Empire.

Spiritual Significance (The). By Lilian Whiting. Little, Brown & Co., Boston. 4¼×7 in. 393 pages. $1.25.

This volume continues, and still more elaborately works out, the line of thought which Miss Whiting has presented in her earlier books. It is interesting both for what it contains and for what it signifies in the life of the country. It is one of the expressions of the widespread revolt against the dogmatism and literalism of the religious teaching of the day in many Christian churches; it is also significant of the new light in which the later scientific thought and discovery are being interpreted from the spiritual side. The greatest service which the book will render its readers lies in this direction; for, without in any way exhaustively or authoritatively treating the subject, it suggests and hints at the ultimate significance of scientific investigation with relation to the totality of thought in a very fresh and suggestive way. Miss Whiting has definitely accepted spiritism, and advocates it with enthusiasm in this volume. In so far as she plants her faith in the quicksand of this phase of belief she diminishes, for the majority of her readers, the value and force of her conclusions; but the spirit of her book, like that of its predecessors, is admirable, and it has much to say to those who do not know what it is to possess the joy and fullness of life.

Studies of Plant Life. By Herman S. Pepoon, B.S., Walter R. Mitchell, B.S., and Fred. B. Maxwell, Ph.B. D. C. Heath & Co., Boston. 5×7¼ in. 95 pages.

Studies of American Fungi: Mushrooms, Edible, Poisonous, etc. By George Francis Atkinson. Illustrated. Andrus & Church, Ithaca, N. Y. 6×9½ in. 275 pages.

A book of positive value is this large volume, with its two hundred photographs and colored plates, showing fungi of all the varieties known to our meadows and woods. Professor Atkinson points out not only the need of more knowledge concerning this vast quantity of edible and delicious food, but also the healthfulness of going out to gather it. In fact, this book covers a kind of knowledge on which the average American may be said to be behind the average peasant of any country in Europe. With the fullness of botonical knowledge the subject is here laid bare, both by description and picture. Plain and simple advice is given in the matter of detecting the safe from the unsafe.

Substitute Quarterback (The). By Eustice Williams. Illustrated. Dana Estes & Co., Boston. 5×7½ in. 213 pages. $1.25.

Synthetic Philosophy: First Principles. By Herbert Spencer. (Sixth Edition.) D. Appleton & Co., New York. 5×8 in. 550 pages. $2.50.

The sixth edition of this memorable work contains fuller elaboration of some of its expositions, and the addition of three appendices. Mr. Spencer has also revised the book in its style, so that, notwithstanding the additions which he has made to it, the present form is smaller by fifty pages than the original work.

Teacher's Manual: To Accompany Inductive Lessons in Rhetoric. By Frances W. Lewis. D. C. Heath & Co., Boston. 5×7¼ in. 97 pages. 25c.

Three Hundred and Sixty-five Desserts: A Dessert for Every Day in the Year. Selected from Marion Harland, Mrs. Lincoln, Good Housekeeping, Table Talk, and Others. George W. Jacobs & Co., Philadelphia. 3¾×6 in. 182 pages. 50c.

Thrilling Days in Army Life. By General George A. Forsyth, U.S.A. Illustrated. Harper & Bros., New York. 5×7½ in. 198 pages. $1.50.

From one who rode with Sheridan from Winchester we could hardly expect a dull story. The four which make up this volume are by no means dull. They are full of dash and color. They amply repay the reading, and in some degree shed new light on recent American history.

Transit of Civilization (The): From England to America in the Seventeenth Century. By Edward Eggleston. D. Appleton & Co., New York. 5¼×8½ in. 344 pages. $1.50.

The second volume in Dr. Eggleston's very interesting history of life on this continent, the first volume of which was noticed at length in The Outlook. The present volume continues the story of manners and customs in colonial times. It is distinctly out of the field of other histories, and it will receive further and fuller attention.

Traveler Tales of South Africa. By Hezekiah Butterworth. Illustrated. (Educational Travel Series.) Dana Estes & Co., Boston. 5¾×8 in. 328 pages. $1.25.

This is a collection of tales picturing the recent history and the present political condition of South Africa. The stories are capital and are told by a past-master in the art. The book is worthy of a high place among the many now at hand concerning the Transvaal and its surrounding territory. The work has probably been prepared chiefly for boys, but boys of every age will find pleasure and profit in it.

Wages. By L. T. Meade. A. I. Bradley & Co., Boston. 5×7½ in. 383 pages. $1.50.

With Washington in Braddock's Campaign. By Edward Robbins. Illustrated. George W. Jacobs & Co., Philadelphia. 5×7½ in. 253 pages. $1.25.

This story introduces us to Washington at the age of twenty-one, and just after he had come into the possession of the Mount Vernon estate. The story is valuable as giving a picture of Washington's early manhood, and of the days when Americans were still good Englishmen; also of the feelings between the colonists, newly arrived Englishmen, French, and Indians.

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Correspondence

Vice and the Police: Suggestions by an Ex-Police Surgeon

To the Editors of The Outlook:

The discussion of the suppression of vice in Greater New York is symptomatic of a healthy desire on the part of true citizens of this municipality for purer and better government.

The discussion has centered about the police force, as it naturally should; and, as we taxpayers are paying such a large price for protection from evil-doers and suppression of all forms of vice and indecency, it is to be hoped that the present movement may not end, as all previous movements of the kind have, in an empty victory and the professional politicians' return to power, after an interval of reform government, hungry and determined to make up for lost time. There is virtue enough in the community, if properly handled, to secure a firm and permanent hold upon the municipal government. New York is the most expensively governed city in the world. And our police force costs us three times per member of the force what the constabulary of England's capital costs the city of London.

One of the greatest outrages, and one of the most powerful engines for corruption in the hands of the professional politician, is the police retiring law. Every disabled policeman should be retired on a pension, but only for physical disability after years of service. But we are paying many able-bodied men half their full pay, when they were in perfect health at the time of retirement and from forty-one years and upwards of age.

A policeman has the privilege of asking retirement after he has been on the force twenty years. As men are appointed at from twenty-one years and upwards, a man can be in perfect health and in the prime of life, and yet be placed on the pension roll for life when only forty-one years of age.

Why such a law has not been exposed, and the Legislature compelled by the force of public sentiment to repeal it, is an enigma to me.

It is alarming to look at the number of chiefs of police who are on the pension list to-day drawing more pension than an army or navy officer of over sixty-three years, and many of them in the fifties when they are placed on half-pay—some only in the forties.

The politicians of both parties have used this method to get rid of men who stood in their way in accomplishing party control.

The rank and file of the police force of this great city could be made to do good and effective work if they dared to do so. But they dare not, as they know perfectly well that they will not be allowed to retain their positions unless they obey orders from party leaders and wink at their infraction of law.

"Railroading" is a favorite method of punishing a member of the force. In order to take care of his family and appear in proper uniform and keep himself in shape, an officer must live near to the station-house to which he is attached. He will be allowed to stay there long enough to think that he can move his family near by; he has no sooner done this than he is transferred to the other side of the city. This is kept up until he is tired out and either asks to be retired or resigns.

Another factor in preventing the police officer from succeeding in suppressing the disorderly class is the lower court judiciary. I have known an officer to arrest a man for crime and lock him up. Within an hour a local magistrate has had the prisoner brought before him in the middle of the night and promptly released on bail, much to the disgust of the officer, who is derided by the bailed prisoner; and the policeman hardly dares to take him in again. In one instance an officer was passing the house of one of the lower politicians; he heard a woman crying help, murder, etc. The officer forced in the door, and on entering found the husband drunk and endeavoring to kill his wife with a carving-knife. When taken to court in the morning, the justice before whom the prisoner was taken proved to be a political friend; he reprimanded the officer for breaking into the house without a warrant, and the prisoner was promptly discharged.

These instances occurred when I was surgeon to the force, some years ago.

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Things are far worse now than they were then.

It is to be remembered that Tammany Hall is only temporarily out of power during the excitement of a reform wave. Tammany is like an unruly dog whom you eject from the house, but his nose is ever at the crack in the door, ready to force himself in again at the very first opportunity. This the patrolman knows, and woe be to him who has offended during the interim of Tammany's absence from power. But there is an easy remedy, if the Legislature is only willing to give it to us.

Take the police out of politics. Let a Commissioner have a ten or fifteen years' term of office. Let him be selected by the judges of the Supreme Court of the State, who are the highest authority in the punishment of crime. Let the same judges appoint the lower judiciary, who are to handle the police cases.

Even with the present New York police force, under a good, energetic Commissioner of Police, New York can be made the most orderly city in the world.

A long-term Commissioner will be of little service in suppressing crime (though he can elevate the morale of the police) unless he can have a judiciary capable and willing to aid him in suppressing crime.

There is an awakening now to the rottenness of New York, and we should unite all lovers of order who will aid in the effort to purify the city.

If the police could enforce the laws unhindered, our tax rate would be reduced to one-half what it now is.

Crime engenders poverty, and if infraction of laws could be suppressed, our Charities Department would be a very small affair. Spasmodic reforms only embolden political thieves, and after the wave has passed they become more rapacious than ever.

It is to be hoped that the present movement is so thoroughly organized that it will place the reform government upon a sound basis.

GEORGE G. HOPKINS.

Brooklyn, N. Y.

Marriage Returns: Ignoring the Law

To the Editors of The Outlook:

There is a law in this Commonwealth requiring ministers, and others who have a right to perform marriage ceremonies, to fill out the marriage certificates provided by the State, and return them within thirty days to the local boards of health. This law demands no labor for which it does not pay. Twenty-five cents is allowed for each returned certificate. It does not interfere in any way with the religious belief or practice of anybody. Significant among its many advantages is the statistical advantage. Yet in this city (Utica) the Roman Catholic clergy *have* utterly ignored it, and continue to do so. At the first they complained that it was an unconstitutional law, inasmuch as the State cannot require work without making compensation. In view of this complaint the law was amended by the insertion of the quarter-of-a-dollar provision to which I have referred. But even this change has made no difference; for, despite the penalties attached to the statute, these clergymen do not comply with its demands, as any one may easily learn for himself by investigation. I have read carefully the protest against this law which they lodged some time ago with our local board of health, and I cannot see that it contains a single valid argument. My object in calling attention to this matter is to learn whether the Roman clergy elsewhere do as they do here with this enactment; and also to awaken sentiment by which this obvious injustice shall cease. To say that this law is a dead letter is not to tell the truth. The Protestant ministers observe it without a question. Surely partiality of demand is unworthy the State. Marriage is a social and civil contract as well as a religious arrangement, even though religiously it should rise to the height of a sacrament. The State surrounds marriage, and all that is involved in it and all that issues from it, with protection and supervision, payment for which comes out of the public purse. I have not the slightest desire to pose as a reformer, or in any wrong way to reflect upon the priesthood of the Church of Rome, who surely ought to be examples in law-keeping. If Presbyterians took the same position regarding this law, I should say precisely what I am saying. But I submit that this law ought either to be enforced or repealed. Repealed it should not be, because it is a good law. Enforced it should be, and that with the same vigor with which we are proposing

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to enforce the divorce laws, and with which, also, our Catholic fellow-citizens have finally succeeded in driving the Bible out of the public schools.

RALPH W. BROKAW.

Utica, N. Y.

The Political Dissent of Reformed Presbyterians

To the Editors of The Outlook:

The editorial reference to the Christian citizens belonging to the Reformed Presbyterian Church who refuse to vote or hold office under the Constitution of this land in The Outlook not long ago, prompts me to venture upon the generosity of the editor in presenting our reasons for taking this position. It is not because we are indifferent to our country's welfare. The members of the Covenanter Church take a deep interest in the prosperity of this great Nation. They were in the ranks of the American army during the Revolutionary struggle for independence. There never was a slaveholder in the communion of this Church. Not a rebel was found in our fellowship during the War of the Rebellion. Our men fought with the boys in blue through that four years' war. Our men enlisted in the war with Spain, and some have fallen in the Philippines.

It is firmly believed that no class of Christian citizens make more sacrifices, devote more time and means and thought and effort to the moral reformation of our Nation than the Covenanters. And because we love our country so much, we protest against and dissent from what we believe to be National sins, which, persisted in, will bring down the judgments of God upon the whole people. This position we take, not from sentiments of unpatriotic disloyalty to our country, but from motives of patriotic loyalty to Christ, the King of the Nation. Our loyalty to Christ forbids our swearing allegiance to the Constitution of the United States. We therefore cannot take any office. Neither can we vote for another to do this for us, because what we do by another we do ourselves. Our political dissent is from the Constitution of this country. We cannot conscientiously swear to support it:

1. *Because it does not acknowledge God as the source of all authority, the Lord Jesus as the ruler of nations, and the Bible as the fountain of all law.*

Republicans will not vote the Democratic ticket because they repudiate the policy advocated in the platform; and Democrats will not register their acceptance of the Republican platform at the polls. The Prohibitionists will vote neither the Republican nor the Democratic tickets, because the platform of the one advocates high license and that of the other the license of the liquor traffic as the only remedy. And the members of the Christian Union party will not vote with any of the parties named, because their platforms do not recognize God as Sovereign, Jesus Christ as King, and the Bible as supreme law.

Now, Christian citizens in the Covenanter Church refuse to enter the voting society and exercise their political privileges, because the Constitution of this Nation, under which the political body has accepted authority, fails to recognize the Nation's responsibility to the throne of God and of his Christ. Before the Civil War Wendell Phillips, William Lloyd Garrison, and the radical Abolitionists refused to vote or hold office, on the ground that our National Constitution extended the arm of legal protection over human slavery—"that sum of all villainies, that covenant with death, that league with hell." They have been crowned by a repentant and converted Nation. The Covenanters refuse to vote or to hold office because the Constitution is secular and utterly ignores the crown rights and royal prerogatives of the Lord Jesus Christ.

2. *Because our Constitution contains provisions that are contrary to the Scriptures.*

That instrument begins: "We, the people," etc. They are the highest authority. But this is the special prerogative of Christ the King. "By me kings reign and princes decree justice." Covenanters have sworn allegiance to King Jesus. They cannot swear allegiance to "We, the people" as the sovereign authority. There is a very special sense in which civil government is an "ordinance of man." In so far as it is the people's right to frame and alter their Constitution, elect their own rulers, and direct the course of legislation, it is a human institution. But it is not a human

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institution in any sense that it is inconsistent with its being likewise a divine institution. It is an ordinance of God. Its being and authority and law are from him. It has been put in subjection to Christ as part of his universal dominion. He is the Governor among the nations. Our Constitution reflects the human side of the State, bnt not the divine side. It is silent as the grave respecting Christ's dominion over us. Instead of acknowledging him, it recognizes no authority higher than "We, the people." Is not that dishonoring Christ? Again, the Constitution provides that before the President "enter on the execution of his office he shall take the following oath or affirmation: 'I do solemnly swear [or affirm] that I will faithfully execute,' etc." (Art. II., Sec. 1). The Bible form is explicit: "Thou shalt fear the Lord thy God, and shalt swear by his name" (Deut. vi., 16). The Christian citizen cannot swear to support this mutilation of the divine ordinance of the oath, without breaking his solemn covenant to do all that the Lord commanded him. Our Constitution omits the very essence of the oath, a solemn appeal to God. And every President after George Washington and before R. B. Hayes took the Presidential oath without mentioning the name of God. This is wickedness. It is performing a solemn act of worship while studiously refraining from mentioning the name of the object of that worship.

Moreover, "No religious test shall ever be required as a qualification to any office or public trust under these United States" (Art. VI.). The meaning of this is not far to seek. It guarantees to the enemies of Christ equal political rights with his friends. Justice Story, in his commentaries on the Constitution, describes that instrument as "a compact according to which the Jew, the Mohammedan, the Christian, and the infidel sit down in common at the tables of our National councils." Now, the Bible law is: "Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness" (Ex. xviii., 21). The Christian citizen who has vowed to obey this law of Christ cannot swear to carry out the Constitutional provision which voids it.

Still further: "Congress shall make no law respecting an establishment of religion, or prohibit the free exercise thereof" (Art. I., Amendments). If this only excluded the establishments of Europe and protected the freedom of the true religion, it would have been Scriptural; but it spreads the wings of Constitutional protection over Pagan, Mohammedan, Greek, Latin, and Protestant. Papal Rome pollutes the land with the idols of her cathedrals, the Chinamen build their joss-houses, the Mormons set up their temples, and Spiritualists practice the arts of the Witch of Endor with familiar spirits. The Christian citizen recoils from a compact that spreads its ægis over such an extensive part of Satan's kingdom.

Furthermore: "This Constitution, and all the laws of the United States which shall be made in pursuance thereof, and all treaties made under the authority of the United States, shall be the supreme law of the land" (Art. VI.). In 1810 Congress passed a law that the United States mail service shall continue on the Sabbath. That law has continued operative to this day. Every Sabbath the Postmaster-General sends out fifteen thousand car-loads of mail matter. Every Sabbath one hundred thousand postmasters must open as many offices in our land for secular work. Railroad companies pay a heavy penalty if they fail to transmit the mail on a single Sabbath. This is framing mischief by a law. The United States revenue on whisky is more than one hundred and fifty million dollars annually. A Christian citizen could not swear to enforce these laws. He may not, he must not, strike hands with a compact that supplants God's law and produces such poisonous fruits.

III. *Because political dissent is the only way in which a Christian citizen can free himself from responsibility for these Constitutional evils.*

The Free Church of Scotland separated from the Established Church in 1843, on the ground that they could not otherwise free themselves from complicity in the constitutional evils of the Establishment. So Christian citizens should separate from the political society of voters here, in order to wash their hands from the Nation's sin in adopting a Christless Constitution. The great majority of Christ's disciples identify themselves with the

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Government of our land in political action. But Covenanters refuse to incorporate with it *by any act*, because they owe their first allegiance to Christ. Who carry out their professions of loyalty to Christ in the realm of politics? When this Nation bows to Christ, who will be recognized as having stood faithfully by him, going without the camp bearing his reproach?

IV. *Because political dissent is the most powerful remedy for Constitutional evils.*

The political party cares little for the protest of its members against the principles and policy of its platform so long as they stay in the ranks and vote the ticket. But when they separate, there is trembling in the party camp. The testimony of those Abolitionists who swore to support the pro-slavery Constitution, and enforced the Fugitive Slave Law, and voted the ticket of a pro-slavery party, was neither heard nor felt. But Garrison, Phillips, and the Covenanters who refused to vote or hold office under the Constitution, were heard and felt from sea to sea, and the whole Nation, North and South, winced and writhed under their scourge. Christian citizens ought to separate from the political body, that their testimony for Christ's crown may be heard and their rebuke of the Nation's sins may be heeded. This is the power of the witnesses.

(Rev.) J. M. FOSTER.

Boston, Mass.

Notes and Queries

It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address. Any book named in Notes and Queries will be sent by the publishers of The Outlook, postpaid, on receipt of price.

1. What single English word is the best translation of the Greek "Logos" in John i., 1? 2. What do you think of the following statement? "There was at the time our Gospel appeared a region of Jewish speculation in which the same term [logos] was used as is used in the Gospel. It might have meant reason or word, but it actually did mean reason much more than it meant word. Our Gospel writer does not explain; he does not seem to feel the need to explain. He uses a well-known term, and doubtless uses it in its accepted sense; that sense—it is the chief value of Philo to have made this plain—is much better expressed by 'reason,' and is very inadequately expressed by 'word.'" N. D.

1 and 2. *Logos* denotes reason in utterance, or the utterance of reason; that is, it includes (if one may use easy Latin words) both *ratio* (reason) and *oratio* (discourse). Consequently the English substitutes for it, "reason" and "word," are about equally defective. If any preference could be maintained, we should go with our translators and use "Word," as expressive of the self-revealing nature of the Divine Reason.

Can you kindly tell me how Hudson's "Law of Psychic Phenomena" is rated as an authority? and is there any other book which covers the same ground and gives a better hypothesis or solution? H. P. W.

A book is to be published next year by Mr. F. W. H. Myers, President of the Society for Psychical Research, entitled "Human Personality and its Survival of Death," that will presumably be of high value. Dr. Hudson's book has great merits, and also defects for which it is severely criticised. The Secretary of the Psychical Research Society, Dr. Hodgson, usually recommends, we are told, Mr. Frank Podmore's books, "Apparitions and Thought Transference" (Scribners) and "Studies in Psychical Research" (Putnams), to which may be added Dr. Osgood Mason's book "Telepathy and the Subliminal Self."

Would you be so kind as to suggest any books helpful to a clergyman on the moral and religious work of the nineteenth century, as well as on the general progress of the nineteenth century? C. C. P.

See Lorimer's "Christianity in the Nineteenth Century" (American Baptist Publication Society, Philadelphia, $2.25); Pierson's "Forward Movements in the last Half Century" (Funk & Wagnalls Company, New York, $1.50); Tulloch's "Movements of Religious Thought in Britain during the Nineteenth Century" (Scribners, New York, $1); White's "History of the Warfare of Science with Theology" (D. Appleton & Co., New York, $5); Scudder's "Social Ideals and English Letters" (Houghton, Mifflin & Co., Boston, $1.75); Dennis's "Christian Missions and Social Progress" (The Revell Company, New York, $2.50); Wallace's "Wonderful Century" (Dodd, Mead & Co., New York, $2.50—scientific); Williams's "Story of the Nineteenth Century" (Harper & Brothers, New York, $2.50).

I accept, or I think I do, that doctrine of the Trinity which is sometimes expounded in The Outlook, but more especially in Dr. Whiton's book "Our Talks on the Trinity." Now in the use in public worship of such hymns as "Rock of Ages" or "Jesus, Lover of My Soul," and scores of others, we seem to be addressing a separate and distinct personality, and thus I feel a sort of mental awkwardness in worship, as if there were some inconsistency. Can you straighten me out a little? A. S.

The relief for such divisive thoughts is in the principle to which Jesus in his so-called self-assertions continually recurred, that it was not he that spoke, or he that wrought, but his Father in him. Give full validity to this truth of the immanence of God in Christ.

1. Please inform me to whom Tennyson refers in his "Dream of Fair Women" in these lines:

"Or her who knew that Love can vanquish Death,
Who kneeling, with one arm about her king,
Drew forth the poison with her balmy breath."

2. What is Mr. Barrie's address? L. C.

1. To Eleanor, queen of Edward I. of England, who accompanied her husband to the Holy Land in 1269. There he was stabbed in the arm with a dagger believed to have been poisoned. She instantly applied her lips to the wound, and sucked the blood until the surgeons were ready (Rolfe). 2. 133 Gloucester Road, London, S. W.

"W. J. S." will find the quotation called for in "Edwin of Deira," by Alexander Smith. H. M. T.

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